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NEW-JERUSALEM MAGAZINE.

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FEBRUARY, 1888.

THE RELATION OF THE CHURCH TO PRESENT SOCIAL PROBLEMS.

As a Church, we need to consider carefully what our position should be toward the present, grave, social problems with which we are confronted. Is it the duty of the Church, as such, to espouse certain political reforms? or is it her duty as a spiritual teacher of men to proclaim the laws of heavenly order, in the light of which all true reforms should be carried on?

The theme is not a new one, nor shall we hope to say much that is new upon the theme. And yet at the risk of repeating the thoughts of others, we wish to take up the subject for consideration. For the Church is bitterly complained of, by those who espouse some cause and, in all honesty, believe it to be of the gravest importance, for not advocating it with a similar openness and zeal. There is an agitation among the laboring masses which cannot, which should not, be overlooked. There is want and poverty, a fearful inequality in the distribution of wealth, and a consequent disparity in intellectual and social advantages. And yet the Church seemingly stands aloof from these things. She undertakes no active crusade against wealth and monopolies. In language both vulgar and violent, her ministers are charged with cowardice, taunted with being afraid to preach a true brotherhood of man lest they should offend the rich of their congre-

gations, accused of heartlessly overlooking the sufferings of our generation, and smoothly discoursing on the dignity of man and the glory of God to well-dressed congregations.

And yet in all this, unfair though the accusations are, there is, surely, an underlying something which strikes a chord of sympathy in us all. There is misery, there is grinding poverty, there is a social degradation into which thousands of innocent children are born, and in which they grow and die; and there is the fearful contrast between this and enormous wealth, between the desperate struggle for existence and the life of luxurious idleness, which makes want harder to bear. No Church worthy of the name can overlook these things. No Church which really desires to be a help to the world can fail to be deeply concerned by them. If, indeed, we preach a doctrine so remote from the affairs of men as to shed no light upon them, our preaching is in vain. If we preach a Gospel which ignores the needs and sufferings of our common humanity, our preaching is a mockery. Be we sure of this: that the true Church of Christ is the friend of humanity, and that there is no mission more solemn, no privilege which is dearer, than to preach the Gospel to the poor, — the poor, not only through natural want, but those who are poor in knowledge, in righteousness, in happy experiences. I know we fail in large part in this. The Church, although instituted of God, works of necessity by means of human instrumentalities. And these are imperfect. We lack the grace, the power, the Divine art to touch the spirits of men. And no one feels this more than the ministry. There is a fearful strain upon the spirit of the man who feels his limitations, — feels them Sunday after Sunday, — and yet who has something of the spirit of his Master, and longs to touch the very hearts which never quicken under his message.

And yet after having acknowledged our shortcomings and our failures, the Church still has something to say in answer to those who complain that she does not take up this and that problem, and institute and carry out various social and political reforms. As the body of Christ, the Church has a

right to appeal to His example, and from that show just what her relations to these problems should be.

Three times the people tried to force our Lord to settle cases of dispute; and three times He refused. Once it was to have him pass judgment on the righteousness of the punishment prescribed for those found guilty of adultery. Another time it was to pass on the righteousness of paying tribute to Caesar. And the third time it was to settle a dispute which had grown up between two brothers respecting property. At first this seems strange; — not strange that persons should have brought their cases to Him for settlement, but strange that He should have refused to settle them. Here was the very One who knew the right, and, in the opinion of some, at least, had the authority to enforce it. Here was the One whose very purpose it was to establish equity and to let the oppressed go free.

And yet, be it observed that in every one of the three cases mentioned, the Lord supplied the means of their solution.

In one case there was the stern ordinance of the Hebrew law-giver, and the bare hatred of a band of religious zealots. The woman stood between the two. Now, so far as those men were concerned, it would have been little short of murder for them to have dragged that fallen woman out of the town and beaten her life out with stones. So what did the Christ say? Not that the sin was light; not, even, that in that age it should not be visited with the rigor of the Mosaic ordinance; but that crime punished as they were going to punish it was crime too! And the one judgment which could have been pronounced in perfect righteousness, which saved the accusers from stoning a life in sinful hate, which left undisturbed the authority of the Mosaic Law, and which touched that woman's heart to penitence, was the judgment of infinite love: "Let him that is without sin among you cast the first stone at her."

We must pass over the second case, pausing only to say that here, too, the difficulty raised by the Pharisees was solved by the simple promulgation of the higher law and

wider law, which recognizes both Divine and human authority, not as antagonistic to each other, but in a sense interdependent on each other. For the Divine law rests upon human law as upon a base; and human law derives its power and authority from the higher law. "Render to Caesar the things that are Caesar's; and unto God the things that are God's."

We come then to the third case. A most apt one, as has frequently been pointed out, for our times. A quarrel about property. One man holds it in possession, although it is the patrimony of both. The other feels aggrieved. He thinks he has a clear case against his brother. So he goes to the Lord to have the case adjusted. But the Lord apparently will not go into the matter. He suggests no remedy, — that is, no instant, no outward remedy, such as would encourage the man to feel that his share of the property would be given to him. The Lord will not step out and be the champion of one. Why? Because He is the champion of all. He is the Son of man, — not of a class of men. Do we think for a moment that one of those brothers was all blameless and the other all wrong? What did the Lord say to the complainant? He said He could not be a judge or a divider and then said, very pointedly, "Take heed and beware of covetousness."

How, then, did the case stand in the sight of God? One brother was grasping and oppressive. Little doubt about that. The other was wronged; was determined to right his wrongs, but was in grave danger of covetousness. And, as has well been asked, if he gained his property, what? To Him whose supreme end in all that he did was purity and unselfishness of soul, what matter which of the two should win? To put a covetous man in full possession of what he claimed to be his, could not satisfy the Divine ends. But to remove the sin common to both, covetousness, would. Without that sin, neither oppressor nor oppressed could have come into conflict. And so, the Christ, who instituted no half remedies, refused to be a divider of contested property, save as He could heal these and all other ills wholly, radically, that

is, from within, by the rooting out of the spirit of covetousness, and the establishment of that spirit of self-sacrifice which he revealed on the cross.

Can the Church safely depart from His example? That there are grave, social abuses, who doubts? That there is injustice and oppression, who will deny? But, in the words of a gifted man, "the guilt of a false, social state must be equally divided. For there are no innocent classes: no devils who oppress, and angels who are oppressed." And what does this appeal to the Church mean but an appeal to espouse the cause of one class as against another? What, too often, does this plea for brotherhood mean, but brotherhood with a certain oppressed part of humanity? But the brotherhood of a class is not the brotherhood Christ died to establish. If I am poor I must be willing to say, "The rich man is my brother," just as much as if, being rich, I must be willing to say, "The poor man is my brother." Oh, it is a solemn phrase this, "The brotherhood of man." It is easily spoken. It is a beautiful thing to urge. But when it is used for the benefit of only one part of society; when, with many who urge it, it comes to mean not brotherhood but hatred and bitterness against the possessors of wealth and social station, then it is a travesty of the words of our Lord; "One is your Master, even Christ, and all ye are brethren."

And just because the Church should be earnest in the establishment of a true brotherhood; just because she should try with all the patience and strength which love can inspire to help men share wisely and unselfishly that great patrimony, the Divine Life, given to all, the good and the evil, the just and the unjust, she should refuse to lend herself to the uses of any one party or class, but live in the effort to be to all just what her Lord and Founder was when on earth. For if the poor need her care, so do the rich, who, doubt it not, have their special temptations and evils to battle with. Through all grades and conditions, had we but eyes to see, runs this spirit of covetousness; the delusion that a man's life does consist in the abundance of the things which he possesseth. To some the Church must hold herself free to say

that to trust in riches is to unfit one's self for the kingdom of God, and that the man who lays up treasures for himself but is not rich towards God, plays the part of a fool. To others she will need to say that the life is more than meat, and the body than raiment; that He who causes the lilies to bloom, and who pensions the ravens, can overlook or be indifferent to no one; and that a man's worth is "not what he has but what he is," and that it would profit him nothing if he should gain the whole world and lose his own soul.

Is there then nothing to be done? If there is suffering, shall not the cause be found and a remedy applied? Surely! And God speed the man or the men, who, working unselfishly can find and apply the means which shall alleviate present want and suffering and multiply the privileges of life many fold to those who now know only hardship and privation. Indeed we have the example and inspiration of the Lord's life to minister to the wants of the poor with something more than good counsel; to enter sympathetically into the conditions of their life, and to do everything for their improvement which a wise charity directs. But for the Church, as such, to take up this or that form of political action, to put herself under the direction of would-be social leaders, and make it her business to carry out reforms which require practical and wise statesmanship, this would only be to narrow her influence, and jeopardize the common good. Let the Church supply men; thoughtful, Christian men who shall be in the fore-front of every true, social, and political reform, and carry into those reforms the truth and unselfishness of the religion of the Saviour. For a reform in order to be just and of lasting avail must be founded on the "Golden Rule." And therefore the Church, as she values the spiritual and true temporal welfare of man cannot properly commit herself to any social or political party, but should be the means of inspiration and confidence to every true reform just in the degree that she makes clear and precious the principles of a living Christianity.

And now that such wide interest in social problems has been awakened, — forced, some will say, — now more than ever is the time for the Church to have the self-control to re-

main true to her mission as the spiritual teacher of mankind, and by her preaching and by her life to make the Gospel of Jesus Christ the Supreme standard of right. Doing this the Church has all that she can do. There are sins to be rebuked; harlotry, drunkenness, and other vices which are draining the life of the nation. There is good to be strengthened; the spirit of self-sacrifice to be exalted; the respect for honest labor to be deeply rooted; the things, in a word, which our Lord did when on earth, and which He has given His Church to do. As individuals, as citizens, we have the widest liberty to act in whatever way seems best to us. But as a Church we must be self-contained enough to say, though always in the spirit of the Master, "Man who made me a judge or a divider over you?"

Boston, Mass. JULIAN K. SMYTH.

NIRVANA.

"IF any teach Nirvana is to cease,
Say unto such they lie.
If any teach Nirvana is to live,
Say unto such they err."

— *Arnold, "Light of Asia."*

THE hallowed silence of the ev'ning hour
Doth live within the pureness of the brook
As if fair eve and it were one,— such power
Doth flow from heav'n when on the earth its look
Is cast. But see! the sweet impress of star,
Ethereal blue from silv'ry breast doth fade,
As, river-grown, the brook doth rage through bar
Of soiling ooze that flings a turbid shade
Where all was clearness. Ah! lost is the youth,
The mirrored splendor of the earth and sky!
The kiss celestial that, a very truth,
Seemed fraught with promise of eternity.
Nay, found — pure life, yet death! On ocean's breast
Ooze fades, but stars in glory ever rest!

New York. CLIFFORD SMYTH.

AN OPEN LETTER ON THE COMMUNION WINE.

My Dear Mr. Barrett:—

My reply to your strictures upon my article on prohibition I forwarded without waiting for your announced sequel, in order to avoid an unnecessary lengthening out of this sad controversy.

This sequel is now before me. It is directed, I see, against a short and only cumulative argument used by me against that political delirium, which, I firmly believe, will not advance, but, to the contrary, greatly retard the true interest of temperance.

It looks presumptuous, I know, that I, an isolated receiver of the doctrines of the New Church, who practically never lived under the oral teachings of the Church, — one moreover, who has spent his life in the midst of duties and responsibilities of a worldly occupation, — should venture to enter into a conflict of opinion upon a theological question with the foremost expounder of the theology of the New Church. But you have as it were thrust this task upon me, and the only reason that I shall not shrink from it is that I believe to discern a great and threatening danger underlying your present position.

The issue you raise is on the proper nature and quality of the wine to be used in the communion service. It thus relates to an external ritual, and as such ought not to be considered important enough to make it the subject of a lengthy controversy among brethren. Neither have I the least desire to enter into the discussion of this subject.

But the underlying principle, which has made it possible to press this question upon the attention of the Church, I consider of sufficient importance to lay before the Church for its most serious consideration, and worthy to be pondered by it.

What I have reference to is the dangerous attempt to substitute correspondence for use as a guide and norm to the

duties of our daily life, and as in the case of this discussion to the forms and modes of the external rituals of the Church.

How wrong in principle such application is, and how unavoidable its tendency is to drag the Church into naturalism and strange formalities we all have seen in the agitations which from time to time have spread through the Church, in having such questions as re-baptism, the trinal order of the priesthood, the use of correspondential food and clothing, and others of like character, pressed upon its acceptance upon the grounds that they were all according to heavenly order, or, in other words, in accordance with the law of correspondences.

Alas! another one has now arisen. And now the mandate goes forth, that if we dare to use in that grandest and most beautiful of symbolic rites, in which the Lord tells us to drink this in remembrance of him, any other but unfermented wine, we do it at the risk of our eternal salvation, and indeed, if I do not utterly mistake the drift of the new teachings, denying even the possibilty of regeneration and union with God, if fermented wine is used in the communion.

O dear friend, you who have written so grandly on the spirituality of the Church, and on the relation between the letter and the spirit of the Holy Word, are you willing to accept such doctrines? And where will the end be? Why should not presently somebody else insist that the water used in the baptismal rite should pass through a series of distillations, lest the devil should creep in through its possible impurities into a holy rite, as we are now told he is certain to do if alcohol is contained in the wine partaken of by a devout Christian at the communion-table?

For the confirmation of this supposed necessary qualification of the eucharistic wine a man of warm heart and noble sympathies, aided by an ample fortune, has searched the letter of the Holy Word, consulted libraries in all quarters of the world, quoted the opinions of a thousand men, giving us the supposed verdict of history, theology, philology, chemistry, etc., and with an energy and persistence unsurpassed has collected all these in a book which he has sent broadcast

throughout the Christian world. To this you have added the weight of your great name; and by all this the consciences of many have been troubled.

Now if all this immense work rests upon a fictitious foundation, and its unavoidable tendency is to drag down our young Church into materialism, it is certainly high time that this foundation should be carefully scanned.

While individually I attach no great importance to the question what kind of wine it is proper to use in the communion service, provided only the partakers regard and recognize it as wine, and while in the spirit of Paul I would say: "If wine make my brother to offend, I will drink no wine while the world stands;" it is nevertheless of importance, that no wrong teachings which should make uneasy the conscience of any humble Christian go unrebuked. It is dreadful to see Christians range themselves apart from each other at the communion table, each party to partake of its own kind of wine, each one forced almost to pass judgment upon the other side, and the minds of all in consequence filled more with alcohol than the love of God. And this, alas, my own eyes have beheld in a society, beforetime bound together in the bonds of charity and mutual good will.

And this is the outcome of your new teaching! May God forgive you.

That the correspondential evil nature of alcohol is the crowning argument of the book above referred to, and that the doctrine of correspondences is made the convenient bridge to connect Hell with alcohol, and thus make the use of it by man a sin against God, the attentive reader can hardly fail to see.

But to show more clearly the illegitimate and dangerous use of applying correspondences to the earthly works of men, and how easily such application leads us astray, let us follow the argument.

We are led into the laboratory of the chemist. Science has taught him the wonderful secret how to unloosen the bands which set free the tremendous forces bound up in stones and earth, in air and water. In their full strength

these forces are nearly all destructive to every living organism, as even the love of God in its infinite strength becomes a consuming fire. All of these, Almighty Power put for the use of man where science found them. Instead of bowing down in awe and fear before the wisdom of God in seeing these wonderful forces brought to light, one single one of this great multitude of essences, acids, alkaloids, or cyanic compounds is singled out, alcohol. The dictum goes forth, that because men can get drunk in drinking wine, in which alcohol is found, that therefore alcohol has a bad correspondence, and for that reason is and must be the recipient of the powers of Hell. But if this assumption is true, what becomes of all the rest of the chemical extracts and compounds with their almost infinite uses to the welfare and comfort of man, though many of them, if used wrongly, would be instant death to man? Sulphur, on the contrary, is classed among the useful articles, because, used in a peculiar manner, it will arrest the fermentation of the juice of the grape. But as sulphur under the name of brimstone has throughout the Sacred Scriptures a uniformly bad correspondence, why will that not also become the medium for the infernal world to enter into the unfermented wine, and produce upon the partakers of it the same dreadful effect that we are told alcohol will produce upon the partakers of the fermented wine?

So much for the application of the Divine science of correspondences.

And now, my dear Mr. Barrett, a few words to you personally.

Well enough do I know that the arena of strife is not the place for mutual convictions, and with deepest sorrow do I see that you have made an external rite your chosen battle-ground, and pity is it that I am drawn also into it. But being there, I will, for the sake of many troubled minds, draw attention to portions of your strictures, and scan their drift.

In regard to the philological aspect of the disputed question, you bring forward a long array of names of what you call "eminent scholars," whose eminence I have no evidence to dispute. But are you aware that, as early as the temper-

ance question began to be agitated, the National Temperance Society at the same time commenced to prepare and issued a voluminous literature, expressly designed to furnish arguments in favor of the use of unfermented wine in the celebration of the Holy Supper? And if you are willing to make the necessary inquiry, I have no doubt you will find that most, if not almost every one, of the authors you enumerate, belong to that very class of writers. As regards the reliability of some of their novel translations of Hebrew words, and how they have thus arrayed themselves against all the old masters of Hebrew, both Christian and Jewish, I will strongly urge you to read a treatise upon this subject, written by Jewett, which appeared first in the *American Church Review* in the April and July numbers of 1885, and which was afterwards republished in pamphlet form under the title, "On Communion Wine." By Rev. E. H. Jewett, D. D. Barnes & Geddes, 28 West 23d Street, New York. Price 25 cents. The pamphlet discusses apparently with ability and scholarship subjects belonging eminently to this controversy. But being myself but little conversant with some of the subjects therein discussed, I prefer, rather than to make extracts from it, to earnestly recommend the reading of it to all desirous to come to a clear and satisfactory understanding of the various questions involved.

But to return to your strictures. That a class of men, who had never studied the New-Church doctrine of correspondence, possibly never heard of it, should have conceived the idea of two kinds of wine mentioned in the Scriptures, especially if that would help them out in a much-needed argument, is not at all strange; but it is strange to me that a New-Church minister should do so. If there are two kinds of wine, then there are two kinds of water and two kinds of salt, two kinds of lions and two kinds of goats. And instead of two kinds of wine, why should we not with much more propriety recognize at least half a dozen kinds of wine out of the thirteen expressions found in the Bible, and translated wine, as was pointed out by Kitto in his Cyclopœdia more than forty years ago?

Your question, into what kind of wine the Lord changed the water at the marriage feast in Cana, and what kind of wine is drunk in heaven, whether fermented or unfermented, sounds strangely in coming from you, who have written so beautifully and spiritually upon the laws of correspondence. Had it come from an unknown source, I should have feared that it was meant to throw ridicule upon sacred things. In your reference to T. C. R., 742, you speak of the "*musta vinorum concreta*" as a drink. But this *solidified* wine refers to the delicacies made of bread and wine, and in then describing the wine as flowing freely and which therefore could hardly be a solidified wine, Swedenborg used the expression, "*vinum nectareum*," which in the eighteenth century, when he wrote, was a most common paraphrase to describe the super-excellency of any wines.

In your article I see also that you use the expressions, "fermenting," "leavening," "putrifying," and "rotting," as interchangeable terms, and as meaning essentially the same thing. In spite of the immense pains taken by the authority quoted by you to establish this view, I am well satisfied that just here lies your great and central error.

To establish the observance of a Jewish ritual, I take it for granted that the most direct and surest way will be to appeal to the Jewish Church itself.

You have quoted a Jewish Rabbi (at second hand and name not given) reported as having said that "fermented wine is rigidly excluded from our Passover fare, under the term of leaven." To this I will say that this is most certainly not either Jewish doctrine nor Jewish custom. It is not so excluded by the Jewish Synagogue here in Portland, neither in San Francisco, and by Rev. T. F. Wright's direct testimony, who has just returned from Palestine, neither in Jerusalem, and I suppose it will be easy for you to ascertain what Jewish custom on this point is in Philadelphia and all the other great cities on the Atlantic. And if you are willing to make the necessary additional inquiries, you will further find that this is not a new custom of the present times, but that it reaches back according to Jewish authority to ancient times.

And moreover, that wine by Rabinnical Law is a necessary adjunct to every Jewish festival, the Passover *par excellence* included.

Your error on this point no doubt originates in the well-known difficulty of the strict sects of the Jews to obtain at all times what they considered pure wine. The orthodox Jew, rather than to drink what the Rabinnical Law designates as polluted wine (*see* the Rabinnical Code, the Shulchan Aruch, the 123d Section, called the "Law of polluted wine") would and will yet send to Jerusalem for wine certified to be pure, (made by Jewish settlers at Hebron and being a fermented wine), and if too poor to do this, and he could obtain it in no other way, and as the same law forced him to use wine at all the festivals, it also allowed him to make a decoction of raisins, as a substitute for wine.

But that the regular wine used by them was the fermented wine, and that no other wine (with the exception just noted) was ever used by them in their religious feasts, I refer you to the Babylonian Talmud (Tractat Berachoth) the fourth chapter, in which Rabbi Jehudah Ben Buba, the great Jewish authority, who lived in the second century of the Christian era, gives it as the Rabbinical Law that no wine must be used as an oblation upon the Altar of Jehovah before it is at least forty days old, that is, until it had passed through its state of fermentation. And go where you will, you will find that the Jewish Church neither uses nor recognizes in its feasts and solemn vocations wine as wine, until it has passed its stage of fermentation.

Add to this the historical fact, which probably you will not deny, that the Christian Church, reaching back to Apostolic times has always used in the holy communion what you call fermented wine; and that Swedenborg on all proper occasions drank that kind of wine, and just before his departure into the spiritual world, when partaking of the sacrament, had that same wine given him; and to which I will add that remarkable passage in his "Adversaria," vol. iii. 6879, 6880: that wine (and by which Swedenborg most certainly understood fermented wine) will not intoxicate the man who is pre-

pared for it.* I will confess that the historical evidences fortified by Swedenborg's own habits and teaching, are in exact contradiction to your own, to me overwhelmingly strong, that the wine used by our Lord at the last supper was fermented and not unfermented wine, and that therefore the New Church, resting its judgment upon all these facts and reasonings, has the fullest authority to continue in the same use of it, as it has done from the beginning.

With this I close this, to me, sad discussion. Should you consider it your duty to prolong it, I hope others better suited to the task may take it up; but I shall hereafter remain silent. I have given my reasons why I consider you wrong in your new conversion. If in what I have said even only a few of those made uneasy through your new teachings may find comfort or light, I have not written in vain. But above all may I hope, that if you and I cannot see alike in all things, such differences may not sunder the bands of friendship and esteem that have bound us together for a lifetime.

Yours truly and affectionately,

Portland, Oregon. H. THIELSEN.

* [As this passage may not be known to all our readers, and as the reference to it in the text is brief, we give a translation: —

"Finally it is added (NUMBERS vi. 20), 'and after that the Nazarite may drink wine,' which had before been forbidden him, because it was after he had been sanctified; for then wine could not intoxicate him. It is as it is with the regenerate whom desires then do not harm, because the desires are no longer excited by nature and the body, but are only excitements of the natural and bodily life, for they are as it were embodiments for the affections of the mind, since without them the man does not have a bodily life. They are a sort of flame, but gentle, and have then a different name, as anger is called zeal. Then they emanate from their genuine sources and perform use; and because their soul is charity, they are all gentle and never rude; and, if they are excited from nature, which is done by permission, then they are turned into good, so that good is thereby vivified. Wine is thus happiness and heavenly joy, for then it exhilarates, and only excites what is of charity." EDITOR.]

"PROGRESS AND POVERTY."

"POLITICAL economy and social science cannot teach any lessons that are not embraced in the simple truths that were taught to poor fishermen and Jewish peasants by ONE, who, eighteen hundred years ago, was crucified; the simple truths which, beneath the warpings of selfishness and the distortions of superstition, seem to underlie every religion that has ever striven to formulate the spiritual yearnings of man."—*Progress and Poverty, page* 377.

And in the Mosaic account of creation, those laws, which constitute the foundation upon which all true principles of social science and political economy must rest, stand out like the brilliant head-land light which gives warning to the mariner of the danger of the treacherous sands, and rock-bound coast.

In this account we are told: "God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them and said be ye fruitful and multiply, and replenish the earth and subdue it; and have dominion over the fish of the sea, and over the fowls of the heaven, and over every living thing that creepeth on the earth." The earth and all it contains, was the free gift of God to all his children, that they might by their labor sustain the life which God had given them. Earth and man, or, as the political economist would state it, land and labor, the two factors of production, are thus announced.

In this primeval condition the wants of man were few and easily supplied; he had but to pick the fruit that was waiting to be gathered, to satisfy his hunger, and to lap the water from the crystal stream that flowed past him on its downward course, in order to slake his thirst. How long this period of man's history, the golden age (the age of anarchy) lasted we know not; but we do know that when, after the lapse of ages it may be, man had degenerated, and was driven from the garden of Eden, then labor became a burden, and from henceforth he was to eat his bread by the sweat of his face. He

had to procure bread for himself out of the ground by his labor. Here again, land and labor are shown to be the necessary factors of production.

And land, the passive factor, necessarily includes not merely the surface of the earth as distinguished from the water and the air, but the whole material universe outside of man himself; for it is only by having access to land from which his very body is drawn that man can come in contact with, or use nature. The term land embraces, in short, all natural materials, forces, and opportunities.

The term labor, the active factor, in like manner includes all human exertion, and hence human powers whether natural or acquired. And land and labor are necessary to all production; whether is meant the picking of berries, or gathering of birds' eggs, to sustain life, or the making of things for use, such as the implements necessary to catch fish, birds, and animals, which would supply food and clothing, is of no consequence, the product of this labor is the property of the producer. "For what a man makes or produces, is his own, as against all the world, to enjoy or to destroy, to use, to exchange, or to give away; no one else can lawfully claim it, and his exclusive right to it involves no wrong to any one else. Thus there is in everything produced by human exertion a clear and indisputable title to exclusive possession and enjoyment which is perfectly consistent with justice, as it descends from the original producer, in whom it is vested by natural law, and because a man by virtue of his being belongs to himself, so his labor when put in concrete form belongs to himself, and this constitutes the only rightful basis of property."

And this property, the product of the laborer, is the wages of labor, or as Adam Smith states it: "The produce of labor constitutes the natural recompense or wages of labor. In that original state of things, which precedes both the appropriation of land and the accumulation of stock, the whole produce of labor goes to the laborer. He has neither landlord nor master to share with him."

In the most primitive condition of man that we can con-

ceive of, property must have consisted of such of the products of nature as were needed to sustain life, and were consumed immediately, but when the taste for animal food was developed, implements for catching fish, snaring birds and animals, weapons, tents, boats, became property and this was virtually just such a condition as that of the rudest tribes that are to be found on the earth today.

The natural law, that man seeks to gratify his desires by the least exertion caused the domestication of certain species of animals, as, by so doing, a more constant and certain supply of animal food could be procured by man than was possible to be obtained by the exercise of his skill as a hunter, and thus the pastoral age was developed, in which sheep, goats, and oxen were added to their stock of property.

Still later, "instead of gathering the grain from the wild plants which were scattered over a wide area, in fulfilment of the law of his being, to gratify desire by the least exertion, he planted his grain in fields, that by so doing he would be able to secure a larger supply by less exertion than he formerly expended in gathering it from the wild plants scattered over the land, and thus the agricultural age was developed and grain was added to his flocks and herds, and these various forms of property constituted his wealth. The wealth consists of natural products that have been secured, moved, combined, separated, or otherwise modified by human exertion, so as to fit them for the gratification of human desire. It is, in other words, labor impressed upon matter in such a way as to store up, as the heat of the sun is stored up in coal, the power of human labor to minister to human desire. Wealth is not the sole object of labor, for labor is also expended in ministering directly to desire, but it is the object and result of what we call productive labor, that is, labor which gives value to material things. Nothing which nature supplies to man without his labor is wealth, nor yet does the expenditure of labor result in wealth unless there is a tangible product which has and maintains the power of ministering to desire."

Wealth has a dual use, part being consumed in maintaining

the laborer, and part used to produce more wealth which is capital. And as capital is wealth devoted to a certain purpose, nothing can be capital which does not fall within this definition of wealth. But though all capital is wealth, all wealth is not capital. Capital is only a part of wealth; that part, namely, which is devoted to the aid of production. Hence, capital is most correctly described as wealth in the cause of exchange. But capital is not a necessary factor in production; labor exerted upon land can produce wealth without the aid of capital, and in the necessary genesis of things, must so produce wealth before capital can exist. And capital, being a form of labor, must get its reward out of the product of labor, and its share will be the proportion that it bears to labor, and that part of the product which goes to capital is interest.

It has been shown that man must have land to live on and must live by his labor; that labor exerted on land produces wealth; that wealth is the wages of labor; that out of wealth or wages comes capital. Making $\left\{ \begin{smallmatrix} \text{LABOR} \\ \text{CAPITAL} \end{smallmatrix} \right\}$ a dual factor in production; and $\left\{ \begin{smallmatrix} \text{WAGES} \\ \text{INTEREST} \end{smallmatrix} \right\}$ a dual factor in distribution.

But as time rolled on and population increased and society began to form, certain portions of land became more desirable than others, and for the privilege of exclusive use one man was willing to give labor or the product of labor,—and this is part of the product of labor,—as Rent. And the rent of land is determined by the excess of its produce over that which the same application can secure from the least productive land in use; and this law applies to all natural agencies, such as mines, fisheries, and to the city lot as well as the country farm. The law of rent is in fact the deduction from the law of competition, and amounts to the assertion that all that part of the general production of wealth which exceeds what the labor and capital could have secured for themselves if applied to the poorest natural agent in use, is rent.

It rests on the last analysis upon the fundamental principle, which is to political economy what the attraction of gravitation is to physics, that men seek to gratify their desires by the least exertion. If put in algebraic form it would be: as

produce equals rent plus wages plus interest, therefore produce minus rent equals wages plus interest.

This continent was first settled by Europeans, who sought to obtain that liberty which they did not possess in the land of their birth, and on their arrival they appropriated so much of the land as they needed, without regard to ownership, (and their successors have been doing the same thing ever since), and in obedience to the Divine command have increased and multiplied and subdued the land, built houses and barns and churches and schools and other evidences of civilization. And as settlements formed and villages sprung up, the twins, society the elder and rent the younger, came to town, tandem fashion, society always in the lead, and rent, as though goaded on by material progress who held the reins, was continually trying to overtake, but never succeeding in overtaking, society. Emigrants from all parts of the old world continued to arrive, seeking new homes, and following the star of empire continued to push for the West, founding other settlements at every available point on the continent, until now these centres of population are inseparably linked together by the rail and the wire, those willing servants of man and monopoly.

The first European settlers were necessarily Jacks-of-all trades; each being his own blacksmith, tailor, carpenter, and servant of all work. After these little centres of population began to appear, labor divided, and the simple tools they brought with them by means of which they subdued the wilderness and procured for themselves food, shelter, and raiment,—and a few extras thrown in,—were superseded by those that did more work. The sickle and scythe gave place to the harvester, the flail to the thrashing-machine, and still later, steam has pushed the horse aside in those fertile prairie lands. This giant steam has revolutionized the carrying trade of the world, colossal ships of iron have displaced the wooden walls of old, and the leviathans of the deep transport their living freights and costly cargoes of the world's wealth from place to place with a speed and certainty that to those who landed on Plymouth Rock (could they return to earth) would seem like a fairy dream. On land this giant power outruns

the fleetest horse, and carries burdens across the continent that would break the backs of all the beasts of burden in existence. In manufacture, sheeting and cloth that would have taken a hundred stalwart weavers to make on the hand-loom is now made by machinery controlled by a fragile girl; shoes are made by the case faster than a cobbler in the olden time could have put on a sole. Iron ore is transformed into a gross of steel pens quicker than an ancient scrivener could have prepared the goose-quill for the King to sign a death warrant. The boast of Puck, that he would put a girdle round the earth in forty minutes, has been outdone, for electricity enables a man at one end of the earth to know what has been going on at the other before it has happened. And these two friends of man, steam and electricity, have introduced so many new industries, which have again divided and sub-divided, that it would seem as if everybody could have everything they wanted in less time than it takes to ask for it, and still have time to spare for spiritual, mental, and social culture. And material progress is like the grain of mustard seed, that from the smallest of seeds has grown up to be greater than all the herbs, and has shot out branches giving shelter, food, and raiment to all who need it.

And all through this wonderful era of progress, that second horse in the tandem, rent, has never lost his place, but has kept his position at the heels of his leader, as though they were inseparably joined together like the Siamese twins. And this rent has grown to gigantic proportions. The demand for the precious metals, (to lock up in the treasury vaults), for coal, for iron, and other metals, has given enormous value to the land from which they are taken. The demands for sites for manufactories, warehouses, stores, and residences, and on the water front for docks and wharves, have each and all caused this value to increase enormously. The rental value of the bare land of Manhattan Island, which the first time it was sold brought twenty-six dollars, is today equivalent to the entire product of the labor of three hundred thousand men. Nor is this increase of land value confined to New-York City, the land of all cities and centres of population,

natural agencies, such as mines, water-power, oil-wells, have increased in value as population has increased.

And this prodigious increase in wealth and advance in material progress should, and, if the laws which govern the distribution of wealth were just, would have banished all involuntary poverty, lifting the very poorest above the possibility of want, exempting the lowest from anxiety for the material needs of life, making his condition such that not only his physical, but his mental, moral, and spiritual natures would have opportunity to develop.

Has it done so?

From all parts of the civilized world come complaints of industrial depression, of labor condemned to involuntary idleness, of capital massed and wasting, of pecuniary distress among business men, of want and suffering and anxiety among the working classes.

Instead of men being able as they were on the bleak New-England coasts, to provide for themselves and families food, raiment, and shelter with the simple implements at their command, they are now, on the more fertile western lands where machinery is used to most advantage, unable to do so. But in place of the stalwart pilgrim the tramp has come to stay, to increase and multiply and become a menace to society. In manufacture the child does the work of the man, and the wages of the parent are reduced to the level of those of the child by the inexorable laws of competition, so that a family now receives less in wages than did the bread winner of old, before the days of machines and the increase of rent; and the pay of women is reduced to such a pittance that they are ready in their wretchedness to say,—

> "It's oh! to be a slave along with the barbarous Turk,
> Where women have never a soul to save;
> If this be Christian work;"

and helpless infants, made old before their time by being sent into the streets to make a few cents to help support the family. In that greatest of modern cities, London, where wealth is most abundant, one-half the families living in it have but one room to the family, sleeping room, parlor, dining

room, kitchen, and work-shop all in one; and some families have to take boarders to make both ends meet. Then the leaves of the Bible are put together and sent to convert the heathen in foreign lands, by women whose wages are so low that in order to sustain their bodies they are made more heathen than the heathen to whom the Bibles are sent. Thousands, homeless, prefer the cold, wet pavement of Trafalgar Square, or the grass of the parks, as a sleeping place, to the filthy, vermin-breeding shambles which Christian charity provides for the unfortunate children of the disinherited. Thousands of homeless children are yearly picked out of the gutters by kind-hearted people to be fitted to begin life in some less crowded part of God's foot-stool. In all large cities it is the same story, even in this land of boundless resources, in this free and enlightened republic, where personal liberty and political power go hand in hand. We are driving headlong to destruction. A million of men, tramp, tramp, tramp, seeking the job they cannot find, and from these masses the army of tramps is constantly recruited. In some parts of New-York City, live men sleep, packed closer together than dead men in Potters' Field. In fact, all those conditons exist in this age of steam and electricity which will reduce the masses of the people to lower depths of poverty, want, and degradation than has yet been reached anywhere up to the present time.

And why is this thus? Is it, as that sinner in the garb of a saint taught, that the Creator had made a mistake in his calculations, and brought human beings into the world without providing the means? and in order to correct the original blunder, wars, pestilences, poverty, crime, prostitution, and disease were necessary in order to reduce the surplus population? This cannot be. We must look elsewhere for the cause.

Some say greater economy of government would work a charm; but if the public expenditures were to be reduced to the lowest possible figure, it would simply add to the productive power of labor, just as the increased density of population, and the improvments in the arts and sciences have done, and

as the increase went to rent in the one case, so would it in the other. Others say, toil, temperance, and thrift would abolish poverty; but if these virtues were universal, the result would be as in the previous cases, to increase the productive power of labor, and the benefits would ultimately go to rent.

Combinations of workmen are expected to produce wonderful results; but, although it is possible for workmen to combine and add to wages, they will not by doing so increase the amount of work to be done, or decrease the number of the unemployed. Cöoperation of labor and capital by some is thought to be sufficient, but cöoperation in supply would only reduce the cost of exchanges. It is, as it were, a labor-saving machine, and would have the same effect as the improvement in the arts and sciences, namely, to increase rent.

Cöoperation in production is simply substituting proportional for fixed wages, and would increase the efficiency of labor, would be equivalent to improvement in machinery, and would produce the same result, namely, increased rent.

Government direction and interference is simply trying to do by restriction what can be better done in freedom, and would, therefore, be a retrograde movement, and ought not to be resorted to until all other methods have failed. The more general distribution of land is advocated by some; but we find in countries where holdings are smallest, and the number of land-owners greatest, wages are not higher, nor is the condition of the class who have only their labor to sell, any better, on the contrary, it is probably the worst in Europe. All roads are said to lead to Rome, and all remedies that have been proposed to decrease poverty, lead to increase rent.

Having failed to solve the problem of increased wealth accompanied by increased poverty, by any of the methods that have been proposed, let us go back to the beginning, and see if we have not got off the track, lost our way, and wandered into the swamp.

[*To be continued.*]

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THE ANCIENT WORD.

It seems plain, that at the time of Moses, there had long existed in different parts of Western Asia, similar institutions and a similar ritual of religious worship to what existed then among the Jews. The use of sacrifices in worship was of wide extent, and had long existed in Syria and Egypt. There were also *Matseboth*, stone pillars, *Asherah*, mistranslated "groves" in the common version, and altars throughout the land of Israel and the adjoining countries, for these terms are frequently mentioned in the Old Testament, specially in the oldest books. Israel was commanded to destroy these altars, *Matseboth* and *Asherah*, though they long afterwards clung to them with great tenacity.

The prophet Balaam* seems to have lived at Pethor, according to Deuteronomy, in the land of *Aram Naharaim*, commonly understood to be Mesopotamia. He built altars and offered sacrifices of sheep and oxen. He also prophesied concerning the Lord as the One to come, — a star out of Jacob, and a sceptre out of Israel. The book of Numbers indicates, plainly, that he was a prophet of the Lord (Jehovah), and could only announce such prophecies as directed by the Lord. An interesting account of Balaam will be found in the twenty-second chapter of Numbers. The case of Balaam indicates that the people of those countries generally had Divine worship among them, very similar, in most respects, to that instituted by Moses among the people of Israel. Melchizedek, King of Righteousness, King of Salem (Jerusalem?) is said to have been the priest of the Most High God†; and he met Abraham on his return from the pursuit of Chedorlaomer (Kudur Lagarmer), brought forth bread and wine, and blessed him. This was some six or seven hundred years earlier than the time of Moses; and yet this case of Melchizedek shows even a purer form of worship, and more recognition of the

* Balaam belonged to the Hebrew or Syrian branch of the Ancient Church.

† Cohen El Elyon.

true God than will be found in the later history of the Jews. This was of course in the earlier days of the Ancient Church in that region.

Whence the existence of these Church institutions, "bread and wine," the sacrament of the Holy Supper, tithes, and the other forms of Divine worship? The Sacred Scriptures themselves indicate the proper answer to the above questions in making known the fact of the existence of lost writings by allusions to them, and quotations from them. The "Book of the Wars of the Lord" (Jehovah) is mentioned, also the "Book of Jasher" and "The Enunciations." Most learned writers in the Christian Church have taken the ground that these lost books belonged more properly to the present canon of the Old Testament, and possibly might have been older writings than the Pentateuch, but not of much, if any, earlier date.

Swedenborg had some special information given him on this subject, which is very interesting. It was, that these lost writings fell largely out of use because they were not so well adapted to the Jewish people and to the states of the western world, and so were displaced by the books composing the word of the Old Testament now among us. Those old books were not lost in any proper sense of the term, but displaced; rather, mostly displaced. Some very important portions are still retained in our present canon, and many of the books of the Old Testament partake largely of a similar character; in fact may be said to have derived their peculiar form and character largely from those lost books. We find the same idoms, same phrases, same names, and other striking characteristics.

Those ancient writings, the book of the "Wars of the Lord," "Jasher," and the "Enunciations," composed an earlier Word, an Ancient Word, for the Church and peoples of Central and Western Asia, perhaps chiefly Western Asia and Egypt. The "Wars of the Lord" seems to have been a book corresponding to the historical portion of the Old Testament, which includes a history of the wars of Joshua, the Judges, and Kings of Israel. No quotation from the book of the "Wars of the Lord" gives us any clew to the particular wars there de-

scribed. Most likely the description was quite brief. It is altogether probable that the Maha-Bharata containing the war of the Bharata, with its vast number of double verses, among the people of India, was a great expansion as well as exaggeration of the simple story in the book of the Ancient Word. Even the "Iliad" of Homer, the correspondent work among the Greeks, is a large volume for an ancient work. Without doubt additions have been made to it since it was first written. Both these works are chiefly occupied in describing wars. Each had its significance to its own people, and contained myths which embodied higher truths.

The book of Jasher, the upright, was a prophetical book, answering to the major and minor prophets of our Old Testament. We have two quotations from this book: the beautiful lament of David over Saul and Jonathan, in substance or nearly the exact words:—

"The beauty of Israel is slain upon thy high places: how are the mighty fallen.

"Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.

"Ye mountains of Gilboa, let there be no dew, neither let there be rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil.

"From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty.

"Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions.

"Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights; who put on ornaments of gold upon your apparel.

"How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places.

"I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.

"How are the mighty fallen, and the weapons of war perished!" — 2 SAM. i. 19–27.

The other quotation is of the sun and moon standing still in the valley of Ajalon: —

"Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.

"And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

"And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel." — JOSH. x. 12–14.

The "Enunciations" seem to have made up the other portion of the prophetical division of the Ancient Word. This word is the translation of the Hebrew word *Mâshalim*. It signifies the announcement of things prophetical.

We have a quotation in the book of Numbers: —

"Wherefore it is said in the book of the wars of the Lord, What he did in the Red Sea, and in the brooks of Arnon.

"And at the stream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab.

"And from thence they went to Beer: that is the well whereof the Lord spake unto Moses, Gather the people together, and I will give them water.

"Then Israel sang this song, Spring up, O well; sing ye unto it:

"The princes digged the well, the nobles of the people digged it, by the direction of the lawgiver with their staves. And from the wilderness they went to Mattanah:" — xxi. 14–18.

"Wherefore they that speak in proverbs say, Come into Heshbon, let the city of Sihon be built and prepared:

"For there is a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed Ar of Moab, and the lords of the high places of Arnon." — xxi. 27, 28.

The longest quotation from the Ancient Word, in our Scriptures, is the early portion of the book of Genesis; those chapters which have given so much trouble and thought to many sincere minds since the science of geology has been known. Swedenborg says the first seven chapters of Genesis are extracted entire, word for word, from that Ancient Word.

If the reader will read over carefully the extracts from the Ancient Word which are contained in the books of the Old Testament noted above, with a few others not given, he will see at once that the character of the letter of the earlier Word differs considerably from the letter of the Old Testament. It was for this reason that the former was displaced by the latter; and yet the Old Testament contains many of the same names, same terms, same or similar phrases, and expressions. The books of Bible lands, are in both cases, the same or nearly or largely the same. The holy land so called, is the holy land because it has been so long the Bible land; reaching back to the Ancient and Most Ancient Churches, and the Church of the Lord, back to the earliest times, was there established. There, and in the neighboring lands, was the Garden of Eden; a term not limited to a small and narrow but an extensive territory, where the earliest and most exalted Church of that day found its permanent habitation.

The question will at once arise, in what language was the Ancient Word written? Was it some Semitic, or Turanian language? We shall be helped to an answer to this question by knowing what peoples used it. Swedenborg says, "Those ancients, among whom that Word is still used in heaven, were in part natives of the land of Canaan and its confines, as Syria, Mesopotamia, Arabia, Chaldea, Assyria, Egypt, Sidon, Tyre, and Nineveh." Now these are all Semitic peoples, unless, possibly, we may except Egypt. The later inhabitants of Egypt are Semitic, or largely so. Of the most ancient Egyptians, there is yet some doubt as to what was their origin. Their language has some of the characteristics of the Semitic family of languages, while others render it uncertain what are its family relations. If the Ancient Word was used wholly among Semitic peoples, or peoples who spoke some branch or dia-

lect of a Semitic language, the inference would be fair that it must have been written in one of the dialects of their own family language; and, as the Hebrew was one of the earliest languages used in writing, what so likely as that the Ancient Word was written in the earliest characters of that language. The characters used on the Moabite stone, and the earliest Phenician inscriptions will probably give us the best idea of the characters used in the writing of the Ancient Word. The quotations from the Ancient Word all go to show that the original was in Hebrew. Swedenborg says, in H. H., 237, "I have been told that the first language of men on our earth was in agreement with the angelic language, *because they had it from heaven:* and that the Hebrew language agrees with it *in some things.*" This indicates the closeness of connection between the Hebrew language and the Ancient Church, and implies that the primitive Hebrew must have been one of the earliest written languages, — perhaps even before the alphabet was used exclusively, — and that it retained some of the characteristics of its angelic origin. Undoubtedly, we see here the reason of its use in the Ancient Word and the Old Testament of our present Word. That was old or primitive Hebrew; the names are old Hebrew or Semitic names, so old that they, in some cases, are out of use or lost. It is true that these extracts from the Ancient Word might have been translated from another language by the Jewish writers, but if so, I think that fact could be detected in the terms or expressions used. When Solomon extended his commerce as far as India, and brought various articles previously unknown to the Jews, we find new terms used, not Hebrew, not Semitic, but Aryan; and this is almost certain evidence that Solomon's vessels visited the Aryan peoples of India. The almug or algum tree is the Hebrew form of an Indian word for sandal wood. The word for ape is the Sanscrit word for monkey. *Thukiyim*, peacock, is a Sanscrit word with an Indian accent, and the peacock is indigenous in India. The word used for tusks of elephants is nearly the same as in Sanscrit. Aloes, cassia, and cinnamon are connected with India. But we see no such indications whatever, as far as I

am aware, in the quotations from the Ancient Word that it was written in any other than the Hebrew or a language in close affinity with it.

In T. C. R., 279, and A. R., 11, Swedenborg says, "Concerning the Ancient Word . . . it is worth while to mention that it is still preserved among the people who inhabit Great Tartary . . ." and "they have possessed it from ancient times." Again: "They related that they do not suffer foreigners to come among them, except the Chinese, with whom they cultivate peace, because the Emperor of China is from their country." "Seek for it in China, and peradventure you may find it among the Tartars." These statements give a new aspect to the case. The Ancient Word still exists, but not among a Semitic people, as far as we are yet able to learn. The Tartars are a very different people from those we have been speaking of above. They belong to the Turanian peoples, akin to the Turks, Hungarians, Bulgarians, etc. They are more properly Tatars, or Ta-tas, nomadic many of them; some white, others black, with shades between. We remember Genghis Khan, who sprang from the true black Tatar race, whose religion was said to be monotheistic, perhaps analogous to Parseeism. Later, his followers became Mohammedans without much knowlege of the Koran. The Turanian group of languages differs very essentially from any of the Semitic languages. They are agglutinative, *glued together*, pronouns to the verbs, etc. This means that they are so loosely put together, that they can still be readily taken to pieces again. This is distinctly characteristic of the whole Turanian group. They hold a low rank in the general scale of language, awkward, cumbrous, incomplete in the expression of thought.

The dialects of the Mantchoo, from which came the dynasty of China, are the poorest of all. If we are to seek for the Ancient Word "among the Tartars" in China, in what language may we expect to find it? In its original? Semitic or early Hebrew? Or, in one of the dialects of Mantchoo? We can scarcely expect to find it "among the Tartars," except in their own tongue, if it be in use by them. And is it likely that it would be kept from generation to generation, age to

age, merely in their libraries, without any use whatever? It must be of use in order to be preserved, it seems to me. This would seem to indicate that it has not been entirely displaced by our Word, but still serves a use to more or less of the peoples of Central Asia as well as in their heavens. If so, it may still be found there, or a translation or version of it in some dialect of Mantchoo, or one of the Turanian languages, as our Old Testament was found in Egypt in the Septuagint, or Greek version, because it was needed in that form in the Greek-speaking world then, and in subsequent times.

The Word of the Lord must exist somewhere in the world, and as extensively as possible, for the Church is founded upon it. There could be no Church without the Word; all that is highest and best in humanity clusters around the Word of the Lord. But the Word may exist in its original language, the language in which it was given to man, or, in other versions and languages, even numerous languages; for, in this way, it can retain its place among a larger number of peoples. It is scarcely possible to suppose that the Ancient Word can now exist in Central Asia in the midst of the large number of Turanian languages in use there, and still be in the same language in which it was given to man, several thousand years ago. It must be there in a later version than the original. The copy which Moses saw and used in Egypt and afterwards, then, without doubt in the library of the great university of On or Heliopolis, could scarely have been the same in language, the same exact version, now in use by the Tartars of China. Remember that the first seven chapters of Genesis are copied entire, so that "*not a word is wanting*," in our Old Testament, from that ancient Word. Such language, such an expression as Swedenborg uses in this case, could hardly be used, would hardly be strictly true, unless the language of the copy was the same as the original. In that case, the language of the copy was Hebrew, — old Hebrew. The natural inference is that the language of the book from which the copy was made was Hebrew; of course, the earliest specimen of Hebrew of which we have any knowledge.

The Ancient Word must have been extensively known

through the valley of the Tigris and Euphrates. The nations early planted there, reaching almost if not quite to pre-historic times, seem to have had a knowledge of it. We find references to it in Babylonian, Chaldean, and Assyrian tablets now translated. The story of the flood of which Gisdhuber is the hero, could have been written only by one acquainted with that portion of the book of Genesis taken from the Ancient Word. But, previous to these later nations, Babylonia and Assyria, there was a much earlier people and earlier civilization. In the tenth chapter of Genesis, *Accad* is mentioned. An uncertain period of history lies behind this word. *Accad* and *Sumir*, the *Shinar* of the Bible, constituted Southern Babylonia before the Semitic invasion. The inhabitants were non-Semitic, Turanian. They spoke an agglutinative language. They attained to a good degree of civilization; invented hieroglyphics which they developed into the cuneiform method of writing, and founded some of the great and earliest known cities in the valley north of the Persian Gulf. They had books, libraries even, written on papyrus and clay tablets. All this before the Semitic Babylonians, the kinsmen of the Aramæans, Phœnicians, and Hebrews made their appearance in this valley. Now, it is a singular fact that these Accad and Sumir peoples had a knowledge of the Ancient Word. Why should they not have had such knowledge? Whence their civilization and large attainments for that early day save from the Word of the Lord? We may ask without being able to answer, in what language they held in possession such valuable writings? We have no evidence, so far, that they possessed more than a part of the Ancient Word contained in the early portion of Genesis. What afterwards constituted the Ancient Word entire, the Word of the Ancient Church in Western Asia, might not then have been given except to a limited extent, but afterwards given during a considerably long period of time, as was the case of the Israelitish Word. Portions might have even been given in some dialect of the Turanian group of languages. We merely suggest this as quite possible. At any rate it seems plain that the quotations from "Jasher," the "Wars of the Lord," and the

"Enunciations," are indicative of these being later writings. The names are Semitic, terms, phrases, and language are very similar to the Hebrew of the Old-Testament time.

The early Babylonians in the valley of the Euphrates must have had the Ancient Word. The seventh day was observed as a day of rest among them. It was called even by the same name, *Sabbath*, day of rest. As the Assyrian text defined it, "a day of rest for the heart," while the Accad equivalent was "a day of completion of labor." It occurred differently from later times, namely, in periods of seven days of lunar months, the first of the month always being a Sabbath. In connection with this fact we may recall to mind the fact that the new moons were regarded among the Jews as sacred days, though distinguished from the Sabbaths. Probably the observance of the new moons arose from the fact that they had been observed as Sabbaths by a people akin to the Jews in the valley of the Euphrates?

It is another singular fact that the Tigris and Euphrates were rivers of the Garden of Eden. The ancient Accad peoples called the Tigris *id Idikla*, the "river of Idikla." It can scarcely be doubted that this is the Hiddekel of the Bible. Where was the Garden of Eden? Swedenborg indicates that it was in the country where was the Most Ancient Church, the Holy Land. Because it was the seat of the Most Ancient Church it was called the Holy Land. But what were once the bounds of the Holy Land? How far did it extend Eastward? From river to river, the Nile to the Euphrates.

The word *cherub*, plural *cherubim*, is Babylonian. It is uncertain what was exactly their form. Probably the body, an animal, a bullock to represent the natural man, with the head of a man to represent the intelligence of the spiritual man which should lead and control the natural man. Wings were also given to these sculptured forms to represent those truths which are capable of lifting up the natural man into higher and better states of life. Cherubim were in the Garden of Eden. There they have a somewhat different spiritual signification. In the Assyrian sculptures, the cherubim are sometimes placed on either side of the Tree of Life. They

also stood at the entrance of Babylonian palaces, keeping away bad spirits from entering within. But, as interesting as the further pursuit of this subject is, at least to the writer, we must leave the peoples of the valley of the Euphrates and the testimony they have left that they possessed some portion at least, of the Ancient Word.

I want to say a few words in reference to the later portions of the Mâshalim, prophetical "Enunciations," as well as "Book of Wars" of the Ancient Word, and to call the attention of the reader to the Semitic, I may say strongly Hebrew, character of these books as far as we can judge from the quotations in our Old Testament. We find names and other terms in them, closely connected with those mentioned in the Old Testament: the Sea Suph (Red Sea), Arnon, Ar, Moab, Heshbon, Sihon, Dibon, Medebah, and Nophah, not mentioned elsewhere, probably so old that they were lost or changed in the historic times of Israel. So many names in common in the Ancient and Israelitish Word indicate that there was little change in the character of the inhabitants of Palestine during a period of many hundreds of years. They were all or most of them Semitic peoples, and that people have been noted for their unchangeable type and character. Who does not know a Jew at once? And a Bedouin of today is just like the Bedouin of 4000 years ago and more. In the Temple of Karnak, Thebes, Egypt, have been found inscribed a list of one hundred and nineteen towns in Palestine in a conquest of that country by Thothmes III. Many of these are recognized as the same as those mentioned in the Bible. Of course these are not later Hebrew but the earlier Canaanitish names of a sister dialect. They are so nearly alike that they are readily recognized. So that all Palestine was essentially the same sometime before the conquest of Israel, as for hundreds of years after that conquest. In fact it seems plain that many of the names of the Old Testament reach back to the time when the Ancient Word was in use in that country and the surrounding nations. The Hebrew Church, a branch of the Ancient Church, was for a long time settled in the land of Canaan. It differed from other parts of the Ancient Church

in that it regarded sacrifices as the essential of worship. On this account, doubtless, it sooner became idolatrous. The Hebrew language must have derived its name from the Hebrew Church. The language was essentially the same in Canaan long before Israel settled there, because the people were essentially the same people. This may be seen from the names of the cities and towns of Canaan being the same or nearly the same. A few changes: Ephratah gave place to Bethlehem; Luz, to Bethel, etc.; but only a few in all the land.

Without doubt there are reasons why the Word of the Lord should have been written in Hebrew, other than the fact that it was a language which came down from the ancient Hebrew Church. We have quoted above, what Swedenborg says of the characteristics still retaining something of the early angelic type. Its peculiar structure fitted it to be a suitable vehicle for the internal sense. It was continuous, without punctuations. The superlative was formed by the repetition of the adjective, as *exceeding exceedingly*. It is a closer imitation of heavenly language. Notice its peculiar expressions and idioms as "bituminated with bitumen," "bone of my bones," "flesh of my flesh," etc.

The Word of the New Testament is in Greek. A new language, distinct from the Hebrew and of a very different character, was needed to be a suitable instrument of the Gospel to men. The Christian Church was to be planted among Aryan peoples, and an Aryan language was selected. The Greek language is an inflective language and in many respects the most perfect example of that group of languages. It was well suited to the new age which was opening on mankind after the advent of our Lord into the world. It seems as though the language itself was made ready when it was wanted. For a long time it had been growing into this suitable instrument. We find in the dramatic writers, Æschylus, Sophocles, and Euripides, words and phrases like those used in the Gospels and Apostolic writings. "The full corn in the ear," "the grain of mustard seed," "it is hard to kick against the pricks," etc., were long familiar to Greek peoples.

"One sits throned in majesty above," "all will work for good," etc. All these indicate the growth of the outward vessels of truth for the Christian Church.

The Lord's Word must be brought down to the states, wants, and conditions of men. Otherwise it will be utterly rejected. It has been so, it will be so. The outward difference of character between the Ancient Word and the Israelitish Word does not seem to have been great. The difference in time when each was given may not have been a long period. Several hundred years may have been all that was required. The new and coming states of humanity required the later Word. It was given. The earlier Word had served its use or is still serving its use among those to whom it was and is better adapted. The letter of the Word is not the principal; it is the instrumental. The Divine truths of the internal sense are the principal. The letter in all cases is the instrument, the vehicle for these Divine truths.

We may some day know more about the Ancient Word in Asia. We shall be glad to acquire such knowledge. The Book of Job is an ancient writing.* It was a book of the Ancient Church; not a book or portion of the Word. Still it has an internal significance. Undoubtedly this was one of the later writings of the Ancient Church. It contains no mention of the sons of Israel or their history. It must reach farther back into the Hebrew Church, before the Church lapsed so far into idolatry. This book was written in Hebrew, but its Hebrew differs from the Hebrew of the later writers.

It is clear that there are many resemblances between the Israelitish Word and the Ancient Word. It was because the prophetic Word of the Old Testament resembled the ancient Word so much "*in sound*," that the Israelitish nation were able to esteem it so holy. This resemblance "*in sound*" covers a wide resemblance. It almost of necessity involves the fact that the language should be the same, as well as the general character of its style, literary composition, etc. It

* Swedenborg says, "The Book of Job is a book of the Ancient Church full of correspondences according to the mode of writing at that time . . . and is a book of great excellence and use."

seems to me, therefore, that we may be prepared to believe that whenever a copy of the Ancient Word may be found, as Swedenborg indicates quite possible in the future, it will differ less from the Israelitish Word, and parts of it at least may have been given in less remote times of the past, than most of us have been in the habit of supposing. It is more Semitic, more Hebraic. It is not so old. It belongs to the later ages of the Ancient Church.

From the foregoing it will be seen that we are led to the following pretty satisfactorily sustained conclusions: —

1. That the Ancient Word was written in a Semitic language, Hebrew or some dialect nearly akin to Hebrew.

2. It was given to men through a long period of time and the earlier portions much older than the later.

3. The later portions preceded the early portions of the Old Testament by not a long period of time.

4. That Word was extant through the Ancient Church, but most extensively in Aram or Syria and the valley of the Euphrates and Tigris.

5. It may also have existed in some Turanian language or even Aryan, in the whole or in parts of it.

Bath, Me. S. F. Dike.

CHRIST BEFORE PILATE.

[SUGGESTED BY THE PAINTING BY MUNKACSY.]

What if the ocean should refuse to yield
Even a ripple to the whirlwind's rage,
And calmly rest, as if averse to wage
The challenged combat on a fateful field.
How should we wonder, 'till the storm had passed
Why the fierce onset was so calmly met;
Why angry waves did not with furious blast,
Mingle their roaring din, and foam and fret.
'Twould seem like craven impotence; and yet
The Ocean depths would show imperial sway
In self restraint, as much as in the fray
When tumult answers tumult. So in Thee
Thou peerless One! *Thy staid tranquility*
Mid raging foes, majestic force doth wield.

Salem, Mass. Joseph Ropes.

OPEN LETTERS.

MATTER IS REAL.

155 Broadway, New York.
Dec. 26, 1887.

Editor of the New-Jerusalem Magazine: —

I BESEECH the editor of the MAGAZINE to review our friend Warren's late tract on matter.

After some dozen readings of it throughout, I am compelled to pronounce its doctrine to be sheer and absolute Pantheism. It teaches that all matter is alive internally, and that the life which it has is God; and that this life (so far from being a stream from God, pouring into organs which are not it but are formed to receive it) makes in fact the reality of inanimate things. The distinction between the inpouring life which comes steadily into any organ of life and the organ itself, he in effect denies; and he makes the organ itself to be substantially life, and he makes out that whatever of the organ is not life is not substance, but mere appearance. Thus he proposes two kinds of influx; one (*a*) the kind which Swedenborg teaches (limited to organized substances), consisting of a flow of the living stream of Love and Wisdom from God; and the other (*b*) a kind of which Swedenborg says nothing, but (according to Mr. Warren) consisting of a flow of somewhat — I suppose he makes this other also to be Love and Wisdom — which constantly proceeds from God and gives to inanimate matter (whether matter abiding in organized forms or abiding elsewhere) its very reality.

The result is, that he makes the organ itself to be in reality nothing but God; and, instead of life from God flowing into an organ which really is something and yet is not God, but is able to receive somewhat from God, namely, life, the organ itself being a dead stuff which is absolutely and forever other than God, — instead of a flow, I say, into such dead, real

organ, he makes life to flow into an organ which really is not anything except as far as an additional stream (stream No. 2) from God flows into it and steadily causes it to be something; which something which is thus caused, however, is only in form other than God, and, in its true substance is God. Thus he makes God's life flow, not into a real something that is not God, vivifying a real something which otherwise would be only dead; but he makes God's life (stream No. 1) flow into something into which also God flows in another (No. 2) stream; and this something (if it be a living thing) gets thus two streams of life, one which gives it life and makes it walk, fly, swim, creep, or grow; and the other which furnishes to it steadily a body composed of that self-same stream and this body is interiorly alive with life derived not from the first mentioned stream, or at least not from that alone, but from the second mentioned stream; and, as I have said, the efficacy of the second mentioned stream is such that (pouring as it does into all matter) it makes all matter alive, even though it should chance to be matter which is not organized. Thus it is that, according to Mr. Warren, unorganized matter has one kind of life (proceeding apparently from Love and Wisdom), and this life, which apparently is Love and Wisdom, he makes to be the substantial or real part of unorganized matter. Matter on the other hand, that claims to be organized, will (by Mr. Warren) be having not only this (No. 2) stream of life pouring into it and constituting its reality, but also will be having that other (No. 1) stream which pours into and vitalizes stream No. 2, although stream No. 2 is already alive with its own life constantly derived from God.

And this is the philosophy which Mr. Warren proposes as New-Church doctrine, and proposes as his rendering of Swedenborg; who teaches, on the contrary, that matter was (not is) made from God's substance, and that, on being made, matter ceased to have any life in it, and thereby ceased to be God, and ceased to have anything Divine in it, although whenever it has been thrown into organized shapes corresponding to the forms of life, a stream of life from God flows into it, and causes it to seem to live; the stuff itself being

still, however, as dead as before, and having the light of life only by constant transmission.

All this simple truth in Swedenborg, Mr. Warren overlooks and in truth denies, simply because Swedenborg (after saying that matter was made, not out of nothing, but out of God's substance — which substance by abstraction of Divine heat, which is Love, became dead and lifeless, and became what was God no longer), — has omitted in terms to say that, in getting made, matter did not get turned into nothing, and did remain an entity, albeit wholly dead.

Since Swedenborg omits to say this, Mr. Warren doubtless fancies that this cannot be true; and he fancies, apparently, that matter, which Swedenborg says was (at creation) not made out of nothing, must (at creation) have been made into nothing. That Mr. Warren believes matter to have been then made into nothing is clear; because, undoubtedly, he believes it was made at least once, that is, in the beginning; and if he believes matter to be (at this present) not something, but nothing, he must believe it to have lost reality at the instant of its creation; for he will hardly think matter to have lost its reality at some later date in preference to losing reality at the outset. As for the question what, in Mr. Warren's theory, becomes of all this steady outflow as fast as it is made into matter; there is no need of considering this question, for evidently, according to Mr. Warren, it never has really come out of God, but has stayed in Him all the time, and that is why the paving stone is still innerly God, beneath the sham of the senses.

Mr. Warren is a man of superior mind, and evidently never himself obtained from reading Swedenborg any such notions as these. He must have got them in youth from some quarter, and they have grown up with him, and his attention has never been directed toward examining them as actual ideas or mental pictures; for instantly they are projected upon the mental retina in visible outline, they disprove themselves by their ridiculous appearance and mutual contradictions.

The truth is that we must now recognize in what the angels said as to the small hope they had of the Christian world, for

the taking in of the new truths, a deeper and more universally applicable lack of hope, extending to the individual mind primarily and essentially; and only by *accident* of numbers extending to numbers. The wilderness which many of us have thought to consist in the state of outsiders, whilst the woman is the state of ourselves, that is, of supposed receivers, must now be perceived to be a wilderness in each mind, wherein the woman sits cowering, all glad to get somehow away from some serpent, and forgetful that she herself is bringing forth serpents.

For if Mr. Warren's doctrine be not that of Nature itself, spelt with the letters which spell God, it must be that some of us have no eyes, not even eyes of the natural mind. Eternal calm cannot help the Church whilst she is being devoured by her progeny.

Sincerely yours,

MARSTON NILES.

POVERTY-RELIEF AND TEMPERANCE.

Editor of the New-Jerusalem Magazine: —

YOUR January number is good. The "Evils of the Saloon," so convincing and written in so kindly a spirit, deserves a wide circulation as a separate tract. While reading that interesting paper, "The Henry George Theory of the Cure for Poverty," the following questions suggested themselves: —

1. Do unskilled and the common kinds of skilled labor yield a larger annual income than formerly?

2. Is there a larger or a smaller proportion of industrious poor idle than in past years?

3. Does machinery with its rapid production cause irregular employment?

4. Would the interests of the working classes be better served by shortening, in factories and work shops, the working day, even at a proportionate reduction of wages, if, thereby, they could secure steady employment throughout the year?

Does not Swedenborg sometimes give to the term wine a

broader meaning than Dr. Tafel allows in the quotation from his paper? The "wine solidified" which he saw in heaven was, to reason from analogy, *must* solidified; for fermented wine so treated would not yield a table delicacy. The *debhash* of the Hebrews, the *dibs* of the modern Arab, and our jelly (exclusive of the sugar) agree with the definition.

A. C., 5120 begins with a cup filled with freshly squeezed grape-juice, passes on to an explanation of the Holy Supper, and closes with the cup of intoxication, yet it contained wine all through, except in the Holy Supper, where it may be viewed as either wine or blood. In the first instance, then, wine means *must*, in the last it includes all liquid forms of grape-juice up to its state of acidity, does it not?

Yarmouth Port. JAMES PARK.

THE NEW JERUSALEM.

WHEN the birds have hushed their choirs
Through the sunset's rifted fires,
  Like a queenly diadem
Gleam afar the golden spires
  Of the New Jerusalem.

Thorny be our path and sterile,
There is rest from pain and peril
  Where, with many a flashing gem,
Jasper, chrysolite, and beryl,
  Shines the New Jerusalem.

Not for these my heart beats faster,
But for her ascended Master,
  Oh, to touch His garment's hem
In the courts of alabaster,
  In the New Jerusalem!

—*K. L. Bates, in Independent.*

SWEDENBORG STUDIES.

DO THE EVIL GROW WORSE?

In A. C., 6655 we read of those who use cunning that "they who are such in the world become worse in the other life, and constantly act from cunning against what is good and true." This would seem to give at once an affirmative answer to the question, "do the impenitent evil grow worse indefinitely, as the angelic grow better indefinitely?" It is important, therefore, to join this passage with certain others to show that, while there may be a growing worse in a sense, yet that the further development of evil is checked by the supremacy of Divine order in the other life.

Already, in A. C., 1311, we have had the teaching that "every evil has its limits to which it is permitted to go; but, when it passes these limits, it meets with the punishment of evil." Thus the reader in course would have received the very opposite of what appears to be taught in n. 6655.

Still further back, however, in S. D., 3093, may be found a fuller statement under the title, "In the other life it is permitted to no one to become worse," and the paragraph contains statements showing that the attempt hereafter to "acquire evil" is straightway repressed.

So, too, S. D., 3708 is very explicit under the heading "In the other life they are not admitted into any other life than that which they had actually acquired to themselves." We then read: —

"Some wondered that in the other life they learn new arts, from thinking that they might actually obtain a more evil life and thus might add evil to evil; but it was perceived and said that they are not admitted into any other life than that already actually acquired. When they are in that life, whether exercising new or the former arts, it is the same, for, whatever evil they do, new or old, it is the same, since it is not by acquiring a worse life but by exercising

the life already actually acquired; for care is taken by the Lord that they go no farther."

But more definitely we read in A. C., 1857:—

"Every evil has its limit, and this with variety with every man, and this limit it is not permitted to pass. When the evil man passes it, he then casts himself upon the punishment. Such is the equilibrium in the other life that evil punishes itself or that the evil run upon the punishment of their evil."

From this we might deduce the doctrine that every evil has its bounds and that these bounds, thus mercifully set by the Lord, cannot be passed over; and we might suppose that, when an expression as to the evil becoming worse is used, it must be understood of the greater power to be exercised by one having his spiritual body freed from the natural, rather than of his progress into greater evils than he had been in while in this world. But this is all made plain for us by A. C., 6977, in which we read:—

"After death one's life follows him, and he remains in the state which he had formed for himself through the whole course of his life in this world. Then he who is in evil can no longer be reformed; and lest he have communication with some society of heaven, all truth and good are taken from him, wherefore he remains in evil and falsity which increase there according to the faculty of receiving them which he had acquired for himself in the world; but nevertheless it is not permitted to him to pass beyond the acquired limits. This is the inversion of state which is here meant, which is such that he can no longer be corrected as to interiors but only as to exteriors, namely, through fear of punishments. When he has often endured these, he at last abstains, not from freedom, but from compulsion, the desire to commit the evil still remaining, which desire is held in check by fears as was just said, which fears are external means of correction and coerce him. This is the state of the evil in the other life."

This is manifestly the passage which covers the whole ground touched upon in the ones previously cited. The expression as to "the faculty of receiving evil acquired in the world" reminds us of H. H., 580, in which six different forms of evil are described, and the statement is made that under

each of these forms of evil many arts are known and practised which would require volumes to describe but which, for evident reasons, are not explained.

RELIGIOSUM.

Difficulty has always been found in translating the word *religiosum*, which is quite commonly used, sometimes in a way which supplies a definition and sometimes without explanation. The word "religiosity" has an unpleasant sound and seems by its form to imply a perversion of religion, but this is not strictly derivable from its form, nor is the word sufficiently intelligible to be used in a translation. The difficulty which translators have found with it is indicated by some of the foot notes which are printed in our current editions. Thus under A. C., 4852, where the translation "somewhat religious" is given, we find this foot note: —

"The term religious (*religiosum*) here used by the author appears to be applied by him in a bad sense, as denoting something only externally or apparently religious, but not so internally or in reality, and consequently only superstitious; in which sense it is occasionally applied by Latin writers."

Another foot note occurs at A. C., 6728: —

"It may be proper to observe that the Latin *religiosum*, here rendered religious principle, is generally understood in a bad sense, as denoting something superstitious, rather than what can be called a religious principle, and in this sense it appears to be here applied by our author."

If the word be used of religion which is not genuine, it must be clear that this meaning is lost if the translation is "religious principle" or "religious system," for the former renderings lay the emphasis on the principle or origin of religion when this is not meant at all, and the latter lays the emphasis on the system or code of doctrine when this is not meant at all. It is evidently inadvisable to add a substantive word in any case if the adjective used as a noun can be translated by one word. Moreover it would seem that the bad sense in which this word is often used ought to be made to

appear in the translation, rather than that the translation should imply what is wholly good, while a foot note informs the reader that he should give another sense to it. Besides this meaning the word has a good one, being often applied to the imperfect but useful faiths of some of the Gentiles. Thus we read in H. H., 318: —

"The Lord provides that all have a religion (*religio*) and thereby an acknowledgment of the Divine and an inner life, for to live according to the religion (*secundum religiosum*) is to live inwardly, since one then looks to the Divine, and so far as he does this he does not look to the world, but removes himself from the world and thus from the life of the world which is outward."

Here for living "according to the religion" it would be unobjectionable to say "living religiously," for that is just what is meant. So we read in A. C., 6775, of those "who are outside of the Church, but live in good according to their religion (*religiosum*)."

Ordinarily, however, the word undoubtedly means religion perverted as with the Romanists (H. H., 587; A. R., 718) or religion obscure and imperfect as with the Mohammedans (D. P., 255) and Gentiles in general (D. P., 253). This common use of the word to mean what cannot be properly described as a true religion (*religio*) is defined several times, as follows: —

"By 'his sons were with his cattle in the field' is signified that they were in their *quasi*-religion, for such a quality of the Church as was with them is to be called a *quasi*-religion (*religiosum*), because there was external worship without internal."—A. C., 4440.

"That Church which was before the Flood and was called Adam is that which is called the Most Ancient; then that after the Flood is called the Ancient; then that which was with the descendants of Jacob, which was not a Church but a representative thereof, is called a *quasi*-religion (*religiosum*)."—A. C., 4706.

"Wife signifies the Church, but here a *quasi*-religion, because it is the Jewish race with which was no Church, but only the external thereof separated from its internal. This can be called nothing but a *quasi*-religion, for they could be in external holiness yet without internal."—A. C., 4853.

Here we have used the prefix *quasi* because it means precisely what is intended, namely, a seeming and external, but not actual and internal religion. These passages fix the meaning so firmly and occur so early in the books that, to the reader in course, the question as to what was meant by *religiosum* would never arise. When he came to the account of Pharaoh's daughter saving Moses, he would understand why we read that she denotes a *quasi*-religion from evil and and falsity, "and that daughters in many passages denote the *quasi*-religions of many nations."—A. C., 6729.

There are many other passages which might be cited, but it would seem that we can reach a method of translating *religiosum* which is better than to say "religious principle" and the like, with a foot note, or simply to say "religion" or "religious system" without a definition, and which is simply to say generally "*quasi*-religion," using an inelegant but expressive word not likely to be misunderstood, and perhaps sometimes to say simply "religion," but only when the meaning is made clear by qualifying words.

THE AGE OF JACOB'S SONS.

We read in A. C., 6025: —

"It is worthy to be noted that no son was born to the sons of Jacob in Egypt whither they came, although they were still young, but that all were born in Canaan, and they themselves in Padan-Aram except Benjamin. This was by the special Divine Providence of the Lord in order that what is of the Church might be represented by them from first nativity; their birth in Padan-Aram represented that by knowledges of good and truth the man of the Church is born anew or regenerated. . . . That their sons were all born in Canaan represented that hence are such things as are of the Church, for Canaan is the Church. But sons were born to Joseph in Egypt in order that the dominion of the internal man in the external, especially of the celestial spiritual in the natural, might be represented."

We have quoted this paragraph, slightly shortening it, in order to call attention to the fact here stated, namely, that Reuben and his brethren were still young when they came

into Egypt, but that no children were afterwards born to any of them. The word used here, *juvenes*, does not mean adolescence or what is commonly called youth; it means the period of vigorous adult life, extending from about twenty to fifty years of age.

The Word tells us that at the time of Joseph being sold into Egypt, he was seventeen (GENESIS xxxvii. 2). It was about twenty years afterwards, as commonly reckoned, when his father and brethren settled in Egypt. The usual dating ranges the ages of the brethren at that time between forty-six, the age of Reuben, and twenty-three, the age of Benjamin. This makes the term *juvenes* perfectly applicable, but it raises some difficulty on account of the saying (GENESIS xlvi. 21), that Benjamin had ten sons, a larger number than any of his brethren had. NUMBERS xxvi. 39 makes the number of Benjamin's sons five, 1 CHRONICLES vii. 6 makes it three, and 1 CHRONICLES viii. 1 makes it five. It is supposed that, when ten are enumerated, grandsons are included. This of course does not remove the difficulty as to the age of Benjamin. A new arrangement of dates is proposed by the "Speaker's Commentary," and by this the age of Reuben is made to be sixty-five and that of Benjamin thirty-two when they settled in Egypt. It is interesting to note that this change does not affect the truth of the term *juvenes*, for the average age must be taken, and this was probably not over fifty.

L. J. NO. 74.

IN our last issue we referred to a passage which threw light upon the meaning of the word *dissita* as applied to the nation mentioned in L. J., 74, and mentioned it as an evidence against the idea that our American race was meant. On this point the phrase "as we once suggested" should have read "as one once suggested."

BOOK NOTICES.

WINTER: From the Journal of Henry D. Thoreau. Edited by H. G. O. BLAKE. Boston: Houghton, Mifflin, & Co. 1888. pp. 439. $1.50.

HERE is a wonderful amount of fresh thought, very full of the beautiful in wintry nature and of sincere introspection. By taking extracts from journals of several years, Mr. Blake has given a full view of the strength, the tenderness, and fine penetrativeness of this mind. A rare mind it was, and very useful to others in its suggestions. All men may not ramble in the woods, but, unless some do it wisely for us, we lose all poetic sense.

Of course the best idea we can give of such a book must be had in its own words, but who can make an extract or two when all are excellent? We will note, —

"I have lived ill for the most part, because too near myself. I have tripped myself up, so that there was no progress for my own narrowness. I cannot walk conveniently and pleasantly, but when I hold myself far off on the horizon; but when the soul dilutes the body and makes it passable. My soul and body have tottered along together, tripping and hindering one another, like unpractised Siamese twins."

"Sickness should not be allowed to extend farther than the body. We need only to retreat farther within us, to preserve uninterrupted the continuity of serene hours to the end of our lives."

"A tree seen against other trees is a mere dark mass, but against the sky it has parts, has symmetry, and expression. The thousand fine points and tops of the trees delight me. They are the plumes and standards and bayonets of a host that march to victory over the earth."

"Tonight I heard Mrs. —— lecture on womanhood. Went to see her afterward. You had to fire small charges. You had to substitute courtesy for sense and argument. I carried her lecture for her in my pocket wrapped in her handkerchief. My pocket exhales cologne to this moment. The championess of woman's rights still asks you to be a ladies' man."

"I am disappointed by most lectures and essays. I find that I had expected the authors would have some life, some very private experience to report, which would make it comparatively unimportant in what style they expressed themselves, but commonly they have only a talent to exhibit. The new magazines which all had been expecting, may contain only another love story, as naturally told as the last, perchance, but without the least novelty in it. It may be a mere vehicle for Yankee phrases."

CONDENSED THOUGHTS ABOUT CHRISTIAN SCIENCE. By DR. WILLIAM H. HOLCOMBE. Chicago: Purdy Publishing Co. 1887. pp. 53.

As the result of his study of this subject, Dr. Holcombe here gives some of his conclusions in the form of propositions under the heads, "Statement of Being," "God and Man," "Errors to be repudiated," "Real and Unreal," "The False and True Self," "Love and Thought," "Denials," "Affirmations," "Our Real Status," "Disease and its Cure," "Mind-Cure, Faith-Cure, and Christian Science," "What do Christian Scientists claim?" and "The Second Coming of the Lord."

Throughout there is no disposition to reject what to an old physician might well seem an innovation, and it is evident that the study of the subject has been much enjoyed. We note that there is sometimes a little obscurity, as when it is said that the body is "only a fleshly transcript or mirror of its own [the soul's] conditions." Surely, if the body were only this, we should have bodies growing young when souls grow wise instead of the reverse. Again, Dr. Holcombe speaks of the reality of matter as an error, if we understand him, but afterwards speaks of it as really existing but subject to the action of the mind.

He makes full mention of Swedenborg, but directs his thoughts to those who look at the Scripture in a way which does not perceive its inspiration. Thus he says:—

"The Second Coming of the Lord is a descent, from the heavens within us, into the body of humanity, of the same Divine truth, which was manifested in Jesus Christ."

His concluding words are:—

"Therefore, gentlemen of the clerical and medical professions, Room for Christian Science."

PRE-GLACIAL MAN AND THE ARYAN RACE. BY LORENZO BURGE. Boston: Lee & Shepard. 1887. pp. 272. $1.50.

THE title-page of this neat volume is somewhat startling. It describes the contents as "A History of Creation and of the Birthplace and Wanderings of Man in Central Asia, from B. C. 32500 to B. C. 8000, with a History of the Aryan Race, commencing B. C. 15000, their Rise and Progress, and the Promulgation of the first Revelation; their spiritual Decline, and the Destruction of the Nation, B. C. 4705; the Inroad of the Turanians, and the

Scattering of the Remnant of the Race, B. C. 4304, as deciphered from a very ancient Document."

There is more of it, but this is sufficient to alarm the reader. He will, however, find the book itself quiet and reflective, and he will conclude that Mr. Burge was misled in thinking what would make his first page attractive. He holds that Genesis is an allegory, but an historical one, that is, for instance, that the four streams from Eden mean the currents of migration. His immense dates he draws from Adhemar's calculations of the precession of the equinoxes, and he reckons that these migrations were due to natural causes, especially to changes of temperature.

He draws freely from geologists and modifies the account of the Flood to make it agree with the Assyrian account. He has studied some good authors, but in taking the etymological meaning of names as the basis of his interpretation he draws from Cruden's Concordance. The book is very readable and is well illustrated. It may do good to some in suggesting a middle ground between the literal Scripture and geology.

Talks to Young Men. By Robert Collyer. Boston: Lee & Shepard, 1888. pp. 233. $1.25.

Every one knows the good sense and kindliness of this man, who struggled with poverty all his younger years, yet never lost his hearty trust in God. His sermons, as a Unitarian minister, are in no sense expositions, he holds a low idea of inspiration, and he feels free to judge what is written by what he at first glance understands of it, but he always makes clear his point, and that is always a reasonable and moral one. Temptations, earnestness, purity, a good wife, debt, sleep, justifiable anger, these are some of his themes, treated with unusual skill in holding his hearer while he reproves him; and there is even a sermon on Charles and Mary Lamb, with the useful lesson which all would expect to have drawn from it. Such pulpit talks are not, it seems to us, to be undervalued, for, so is the parable of the fig-tree brought to pass.

Goshen. Fourth Memoir of the Egypt Exploration Fund. By Edward Naville. London: Trübner & Co. 1887.

Through the indefatigable honorary treasurer for America, Rev. W. C. Winslow, of 429 Beacon Street, Boston, comes the account of what was found by M. Naville in a search for remains in the

district of Goshen. The results of his labors, though not comparable with what was accomplished in respect to Pithom, Tanis, and Naukratis, are valuable. He brings out the fact that, before the coming of the Israelites into Egypt, the tract which they occupied was not known as a nome or organized district, and that, when it received its name, it was a small tract lying between Zagazig and Tell-el-Kebir. Over this tract he has searched with care, but finds that but few stones with inscriptions remain, and that these are granites too hard and large to be used by the people. Many inscribed stones have been burned for lime. He finds one block projecting twenty-four feet from the ground, at an angle which justified him in thinking that as much more was covered. The land is moist and difficult to excavate, but M. Naville says little of such obstacles. He remarks upon an already discovered inscription which says that "the country round was not cultivated, but left as pasture for cattle because of the strangers."

WORDS OF RECONCILIATION. A Monthly Magazine. Philadelphia: 1420 Chestnut Street. $1.00 a year.

WE are pleased with the spirit of this little monthly conducted by Rev. L. C. Baker, of 2022 Delancey Place, Philadelphia. His motto is, "By Him to reconcile all things unto Himself." He is apparently unassisted in his work, which is that of an observer, who culls out from books and periodicals what is most interesting to the hopeful religious man and prints extracts and comments. Sooner or later such a publication as this will be heartily welcomed and well supported. Just now, denominational interest is not only strong, as it should be, but all absorbing, as it should not be. This is what Mr. Baker says of salvation: —

"Salvation is viewed mainly as rescue from everlasting punishment, rather than from the sins which make punishment necessary. This depreciates character. Men need to be aroused to the truth that God has no other way of saving men from the penalty of their sins, except as He lifts them out of that sinful nature to which penalty and suffering are attached. Men are saved so far as they are emancipated from the appetites and passions, the pride and selfishness and greed of their old evil nature. And this can be completely done only by the death of that nature. They that are Christ's have crucified the flesh, with its affections and lusts."

OLDEN-TIME MUSIC. By HENRY M. BROOKS. Boston: Ticknor and Company. 1888. pp. 283. $1.50.

WE have here a collection of facts about the music, vocal and instrumental, of our ancestors, and much that is interesting and

suggestive is to be found. The resistance of the use of organs and of singing by note on the part of the Puritans is a strange fact in history, yet their nasal, discordant singing was not out of correspondence with many of their doctrines.

Rev. James F. Buss has written a colloquial lecture on "Swedenborg: His Life, Character, and Mission." The last part of the subject is scarcely treated of, however. The style is such as to benefit those to whom only the name of the author had been previously known. We suppose Mr. Buss to be mistaken in saying that Swedenborg completed the course of study at Upsala and took a degree, and perhaps doubly so in saying that Charles the Twelfth was *assassinated after* the siege of Frederickshall. We all need to be exactly informed on these points.

The Old-Testament Student, published at New Haven, Conn. at one dollar a year, is edited by Prof. Wm. R. Harper, the pioneer in Summer study of the Bible, especially of the Hebrew. He fills his monthly with accounts of exploration in Bible lands, papers of exegesis, and plans for studying the Word systematically. It also carefully reviews recent works in its line. Its list of subscribers is large and constantly increasing.

Lessons in Christian Science, by Emma Hopkins, are published in neat form by the Purdy Publishing Company, of Chicago. In one of the lessons we have failed to find clear statements. Thus we read, "Swedenborg says that changing conscious thoughts change the lungs, the heart, the stomach, the liver, with lightning rapidity, — as the pictures on the screen change with the movements of the slide in the magic lantern." The lady is wholly mistaken.

Unglaube und Offenbarung is the title of a German translation of Dr. Ellis's well-known pamphlet "Scepticism and Revelation." When first printed as a means of calling attention to the "gift-books," it was sent far and wide in America. It has latterly been translated into Italian and Swedish, and now appears in German. Rev. A. Roeder is the translator. The work is sold at thirty cents in paper and fifty cents in cloth.

To any of our readers who are teachers we would commend the "Simple Method of Learning German" and the cards for Drill on Latin Inflections devised by Prof. Franz H. Kirmayer of the Bridgewater (Mass.), State Normal School.

THE NEW CHURCH.

THE CHURCH GENERAL AND SPECIFIC.

THE gradual rejection of falsities of a gross kind by Christians leads many of our people to feel that the distinction between the Church in its most general form, which is where the Word is and the Lord is thereby known, and the Church in particular, which is where the fullest knowledge of the Word in its spiritual meaning exists, has begun to disappear. One result of this is that when they hear a sermon which does not contain the old legalism but presents the need of faith in the Lord, they feel that, with such a preacher, the highest attainment has been reached, and that they can be as much benefited by attending his services as by going to a church of our faith. Especially when the other church is a fashionable one this reasoning is brought into use. It is a grave question how far our own ministers are to be blamed for this, on account of their remaining always in the most general truths only, and progressing, neither in their studies nor in their preaching, into the deeper truths of the Word; but every one, clergyman or layman, should understand the distinction between Christian faith in general and his own in particular, and should see that the general advance in the perception of truth leaves still a long space to be gone over before the specific truths of the New Age will be distinctly taught, if ever. We say, if ever, for we reflect that there will always be a general Church, and we see good reason to believe that the distinction between this and the Church specific will always continue to be manifest.

It is not necessary that the lines of demarcation should be sharply defined, it is not necessary that they should be strictly coincident with the boundaries of organizations, but it is important that the distinction be not lost sight of by the absorption of the specific by the general, for then the general, receiving no benefit from the more definite understanding of the Word with the specific Church, would be in danger of developing errors, of holding much of its faith merely as theory, and of losing its hold upon those of strong mind. The revival preacher who dwells always on the need of believing in the Lord may be very useful, but his exhortations be-

come in a short time tedious, and the new convert needs more thoughtful preaching.

We have alluded to this for the sake of pointing out Swedenborg's distinction between the Church general and the Church specific. Doubtless it has been pointed out before, but we note in some recent discussions an appearance of misunderstanding which must have overlooked what we are clearly taught, for we are taught what is or is to be the faith of Christians generally, and we are taught what is to be the faith of our own societies in particular. In four of his works Swedenborg defines this distinction in almost identical terms and in the plainest manner.

In his "Doctrine of Faith" he gives, as the "Universal Christian Faith," *ut credat Dominum*, "to believe in the Lord," n. 36. The terseness of this statement is startling, yet the statement is a full account of Christian faith in general but not in particular. And this is the faith which is to characterize the Christianity of the future in its general form. The like statement is made in the "Apocalypse Revealed," n. 67. The same may also be seen in "Summary Exposition," n. 116, and in "True Christian Religion," n. 2.

If these passages are consulted it will be found that this is given as the general faith of the New Heaven and the New Church. Wherever it is held, there is in its general form the New Christian Church, but, if it be held in combination with the tri-personal theory, there is a fatal combination of truth and error. Consequently the "Doctrine of Faith" gives the "Faith of to-day in its general form," and this should be carefully examined and understood, as it contains fatal errors.

Not only have we these pointed statements as to the true faith in general, and not only can we apply them to see how far any one's preaching may be approved, but we can also find equally definite statements of the particulars of faith, to hold and propagate which, our own organizations exist. Of course those who are in specific faith are in general faith, but not *vice versa*. What now is given as the specific form of faith in the Lord? It can be found in the same connection. T. C. R., 3 says:—

"The particulars of faith on man's part are: 1. That God is one, in Whom is a Divine Trinity, and that He is the Lord God the Saviour Jesus Christ. 2. That saving faith is to believe in Him. 3. That evil must not be done, because it is of the devil and from the devil. 4. That good is to be done, because it is of God and from God. 5. That this is to be done by man, as of himself, but that he must believe that it is done by the Lord with him and through him."

This statement is greatly condensed, but it indicates a clearly distinct degree of faith. Believing in the Lord is one thing, excellent, heavenly; but, if one has gone into the particulars of this general faith, he has come to understand the Divine Trinity in Unity, and the Scripture doctrine of the Incarnation. Here the preachers of general faith do not enter. They frankly declare their belief that these subjects are inscrutable mysteries, impossible of understanding by men on earth. They keep carefully in the most general ideas. They doubt that any body can have more specific ones. They do not desire a more specific faith and they do not undertake to preach to those who are not content with the general idea. What is above their present understanding they are tempted to regard as a delusion. They may be wholly right so far as they go, they may have the simple Apostolic faith, but *Nunc Licet* is now the motto. The scientific student seeks for particulars with the microscope and the telescope. He is no longer content with what his fathers knew. So is it in theology. The general Church needs the specific as a guide. If the specific does not perform its office, the general will suffer. If the specific does not lead the way and enter into the deeper truths of the Scriptures, the Scriptures will remain unexplained and misunderstood.

The general and the specific Churches may work together in many ways, though they cannot do each other's work well. The mutual relation should be one of respect and affection. But the work of the specific Church can never be underrated by those who understand it. A work is committed to it and to it alone, namely, that of drawing forth from the Scriptures new truth and of teaching it to all who will hear, of close reasoning upon matters of faith, and of interpreting with joyful zeal the acts of the Lord.

THE TRACT SOCIETY.

THE Secretary of the American New-Church Tract and Publication Society has lately issued the following appeal, which merits attention on account of the great use performed by this organization:—

"For a number of years the Tract Society has been appealing to the New-Church public to more fully sustain it in its work. It has been sustained for many years by some liberal bequests that were made, but these are being rapidly exhausted, and it seems as if the work of the Society would have to be curtailed. It has been felt that this would be a great mistake just at this time, and therefore one of our friends, Mr. E. Nicholson, of Cleveland, Ohio, some time ago made a proposition to us that he would be one of twenty to subscribe one hundred dollars

a year for five years, for the uses of the Society. An effort has been made to raise this amount, but thus far without success, and Mr. Nicholson was requested to give his consent to reducing the number, say to ten or twelve. He feels that the uses of the Society demand at least two thousand dollars a year, and he thinks that by a little effort we can raise it. He has therefore agreed to extend his time for raising the number to the first of April, 1888, the first payment to be made after the first of January, 1888.

"Through your columns we desire to appeal to our friends all over the country to see if they will help us at this time. We need from eight to ten more names to complete the list. It has been suggested that if one person could not do this, two or three might join together and make the promise. The subscriptions already made are conditioned upon our getting twenty names, hence the importance of completing the number."

To this we add an extract from the Philadelphia *Manual*: —

"We propose to issue our Tracts hereafter as a serial, under the general title of *The Helper*. We do this for various reasons. One is that we may get them entered at the post-office as second-class matter, and send them out for a cent a pound, instead of a cent apiece, and in this way make a great saving in expense. Our postage alone costs us now more than seventeen dollars a week. We think we may get a wider circulation for our discourses in this way, and perform a larger use. We hope, also, to gain the active coöperation of a larger number of persons in our work, and more help in sustaining it.

"To get it entered as second-class matter it is necessary to secure regular paying subscribers. We have, therefore, put the price at fifty cents for forty numbers. This will but little, if any, more than cover the actual cost of publication, without counting the expense of making the plates."

THE EVIL AND ITS CURE.

Says a correspondent from Illinois: —

"The true state of our Church is felt at present not in a few places only, but a common cry of dissatisfaction is heard throughout the land and is given expression in lamentations in our periodicals, over the slow increase of our Church in every way, and in the constant clamoring for external means to bring about certain external results.

"If instead of the tomfooleries of one portion of the Church and the vain speculations of the other part, we would come right down to seek the Lord, where only He can be found, in his Divine Human!"

We do not join in what our friend calls the lamentations of some, neither do we hear the cry of dissatisfaction that he hears. That there is not sufficient devotion to the cause, that some are so full of impatience as to be almost useless, and some so full of self as to be a burden, we do not doubt, nor can we deny that there is some cause for the strong language which our friend uses as to practices among us, but we would urge him, if he be as we suppose not a member of any society, to join one, to assist its work, to

bear with the frailties of his fellow members, and to labor earnestly with his own, and to believe that in this way, though to a slight degree, he can aid the Lord in the work of bringing the New Age into reality.

We hope that our friend does not belong to that class which, in confessed or unconfessed superiority of righteousness, does not actively unite in the humble and humbling work of our organization, but points out the mote and forgets the beam. We have found it very difficult to criticize freely without letting in the spirit of uncharitableness, which doth not suffer long, which doth not hope all things and endure all things.

ROBES NOT CRITICIZED: AND WHY?

A CRITIC refers to the red robe which Rev. Mr. Benade wore when conducting the religious services of the Pennsylvania Association, and remarks:

"We believe such sacerdotal pomp and parade is extremely offensive to the great majority of our New-Church brethren, as it is plainly in conflict with the whole spirit and teaching of the doctrines of heaven. But we have seen no condemnation or criticism of it in any of our New-Church organs, which would seem to indicate that those having control of these organs are not at all averse to the growth of sacerdotalism and all its belongings."

Our friend does not reason well. He is correct in supposing that our people in general do not like such vestments, but wholly wrong in his idea that it is the duty of our periodicals to criticize what is done here or there in the exercise of the taste of individuals or organizations. We love freedom and therefore love to respect the freedom of others. The New Church is larger than either ritualislism or puritanism, and a periodical which represents the New Church and not a section of it must leave the brethren in our own country or any other to use their judgment as to dress. We have our private taste and opinion, but this only makes us the more careful to remember that others have theirs and are to be respected in them.

CANADA.

THE persistent and very cheerful work performed in Canada and reported in a genial way in *New-Jerusalem Tidings*, monthly, at twenty-five cents a year, bears visible fruits. Besides lists of baptisms, missionary visits, and the like, we note with pleasure that a centrally situated building lot has been purchased at Parkdale, that the Toronto Church is to be refurnished, and that a reading-circle has been formed at Arkona.

THE RELIGIOUS WORLD.

AN OPINION OF DR. ELLIS'S BOOK.

THE *Christian Union*, which always reviews our publications in a friendly spirit, has given its opinion of a book well known to our readers, in terms so plain that it seems advisable to let them see how this book is received by a paper of strong temperance principles: —

"'The New Christianity,' by John Ellis, M. D., is a temperance book, and bears this title because the author is a disciple of Swedenborg, and believes that 'the New Christianity, when it appears in its glory on the earth, will be one vast total abstinence society.' No small part of the volume is occupied with the attempt to show that Swedenborg, who died in 1772, held what is now known as the two-wine theory; but in the multitude of quotations, expounded with intense anxiety, we do not find a single sentence which clearly implies that Swedenborg ever dreamed of the notion that in ancient times the good man's wine was the unfermented juice of the grape. That notion was not ushered into the world until after 1830, and had its birth in America. Aside from his toil at the writings of the Swedish philosopher, Dr. Ellis's volume presents an indiscriminate gathering of what is, for the larger part, rubbish from the well-known two-wine books of half a century. As a single specimen we may mention the resorting to Dr. Nott's lectures for a story from Homer, instead of consulting even the good translations with which our public libraries abound. The rich, unintoxicating wine which Dr. Nott, Dr. Patton, and others found described in the Odyssey (ix. 196) is admired anew by Dr. Ellis, who, like his predecessors, has avoided the trouble of reading on a little further and discovering that this luscious, unfermented juice of the grape laid the Cyclops prostrate on the floor of his cavern, vomiting in his inebriation, and in a condition to have his eye bored out by Ulysses. Dr. Ellis makes Dr. Samson his chief instructor and guide without seeming to know that the very statements which he so confidingly adopts from his oracular manual have in many cases been publicly challenged, and remain unvindicated, and that the book was found to be unendurable even by the National Temperance Society. While thus sweeping up chaff from sources most of which have long since been discredited, Dr. Ellis appears not to have sought for assistance from the carefully considered and scholar-like articles which have appeared from year to year in the *Princeton Review*, the *Bibliotheca Sacra*, the *Presbyterian Review*, the *Church Review*, the *Baptist Quarterly Review*, and other periodicals. The result is that his book will fail to commend itself to studious men. Such men will pity the author who labors so earnestly and faithfully in behalf of a good cause, and yet feels bound to base his whole effort on a theory which scholars cannot accept, and in support of which he has raked together wood, hay, and stubble."

ADVANCED TRINITARIANISM.

THE vagueness but at the same time general correctness of the "New Theology" in its view of the Lord is indicated by the answer of the *Christian Union* to a man who inquired what it believed on the subject: —

"There is an Infinite and Eternal Spirit who has created and who animates all things, material and immaterial, and in whom all live and move and have their being. This Eternal and Infinite Spirit is the provider as well as the creator of his children, and as such is recognized by them as their Father. Inspiring and guiding all those who are willing to be inspired and guided by Him, He has in a peculiar measure entered into one man's life — that of Jesus of Nazareth, fully possessing and mastering him, so that every thought and word and deed became the perfect reflection of the Divine. He tabernacled in the man Jesus, dwelt with him, became God manifest in the flesh. Thus in Christ Jesus we have not merely an ambassador who brings a message from the infinite and incomprehensible Spirit of Light, but an incarnation of that Spirit, through whom we become acquainted, not only with the will of God, but with God himself, with his own personality, so that he is no longer a God afar off, but brought near; no longer an unknown and unknowable, but one whose glory we have beheld in the glory of the only begotten Son of the Father. In seeing the one we do truly see the other; as in looking upon the reflected image of the moon in a telescope we truly behold the moon itself. But it is not enough for our spiritual life that we should have been created and should be provided for by God, nor that we should have, through such an incarnation, some knowledge of or even some acquaintance with him: fellowship, companionship, unity of life in and with him, is essential to our own life. As a child who never has seen his father gains something by reading the story of his life, and yet is orphaned, so humanity, if it had only a revelation of God, would still be but an orphaned humanity. God comes to men, dwells with men, lives in direct personal contact with men. This we understand to be the Biblical doctrine of Father, Son, and Holy Spirit; with the further teaching that these distinctions are real and vital, not formal and mechanical; that they represent a reality in the divine nature, not merely different manifestations or different human perceptions; and yet that there are not three distinct Gods, but only one God, the Creator and Provider, the Revealer and Redeemer, the Inspirer and Guide of humanity. This is our faith, and this we understand to be the faith, the evangelical faith, of Christendom, though the statement of it is imperfect, as all statement of truths so transcendently sublime necessarily must be."

THE WASHINGTON CONFERENCE.

FROM the Conference of Evangelical Christians at Washington we note a few sentences: —

"The kid glove is a non-conductor."— *Pierson.*

"The saloon is an organized hunt for weak men and boys."— *Haygood.*

"The wine-cup is an opaque affair, at best, and God can never be seen through it."— *Bishop Hurst.*

"Let the Church see to it that her mouth is not stopped with a gag of gold."—*Seth Low.*

"No ingenuity of statement can separate drunkenness from the traffic that supports it."—*Haygood.*

"Let the Church extend her open sympathy to flesh and blood rather than to dollars and cents."—*Seth Low.*

"The Church of Christ was born at the cross, but her muscles have been developed by toil."—*Hurst.*

"Men are beginning to be convinced that the heathen world will eventually be converted to God; but are they convinced that the Christian world will ever be converted?"—*Bishop Hurst.*

"The man who idly lives on what his father earned and stored up, occupies the same relation to society as does a pauper."—*Gates.*

"If the money spent for liquor, by wage-earners, were saved, the hard times would be at an end; if used in business, it would no longer be possible for speculators to organize a panic."—*Haygood.*

"All must admit that the teachings of Christianity result in the purest patriotism, in the most scrupulous fidelity to public trust, and in the best type of citizenship."—*President Cleveland.*

MINISTERS MAKING INFIDELS.

THE controversy which has arisen in England over Mr. Spurgeon's charges that his ministerial brethren were on the "downgrade," has called out a letter from one who signs himself "Agnostic" to the *London Christian*, in which he says:—

"I was trained up in a godly family, where warm personal piety was wedded to earnest evangelical belief. I gave a hearty concurrence to 'the form of sound words'; and engaged with delight in evangelistic work of all kinds. At the university I came into contact with minds of a different school; but the contact did not in the deepest way affect me. 'They are outsiders,' I said to myself; 'what do they know of the joys of Christian experience and fellowship?' So I mounted my higher platform, and stayed my mind. But, somehow, in the Theological Seminary this method did not work so well. My reverend professors were presumably on a platform at least as high as mine; and when they began, with admirable candor and honesty, to expose the weaknesses of the orthodox position, I was convinced. They were perfectly clear in the statement of damaging facts; but as to how the facts were to be refuted they were not clear. Their attitude to the creeds to which they had subscribed was not the attitude of enthusiastic and devoted loyalty. No, indeed! Rather it was that of groping, halting uncertainty, or of open hostility."

THE CHANGE IN CONGREGATIONALISTS.

REV. J. G. ROGERS, an English Congregationlist, lately said in a lecture in London,—

"It must be admitted by every one that our Congregational Churches have gone through changes. It would be surprising if it has not been so in the era of

change in which they were living. There was not a science it had not affected; there was not a department of human thought which had not been almost revolutionized by it. There had been two editions of the 'Encyclopedia Britannica' published in his literary or professional lifetime, one complete and another rapidly approaching completion. The two books stood simply in contrast with each other. Almost every article on science has had to be rewritten or thoroughly revised. Theology touched every science and every science touched theology; and was it possible there could have been this revolution going on all around in every department of knowledge, and that theology alone should have been able to hold a position which defied every attempt at enlightenment, and simply said, 'Here is the truth, and here it will continue despite all the changes?' If the words were retained, the thoughts which the words represented were not the same. The same phrases did not now convey the same ideas precisely they would have conveyed twenty, thirty, or fifty years ago, for the obvious reason that, though men might say that they will have nothing to do with change, they could not escape its influences — it affected them unconsciously to themselves."

SYMPOSIUM ON THE HEREAFTER.

THE *Boston Herald*, Sunday editon, lately gave a page to the question, "What are the strongest proofs and arguments in support of a belief in the life hereafter?" and printed the replies of twenty-three clergymen, including Rev. J. K. Smyth. All agreed that the doctrine was not susceptible of scientific proof and gave nearly the same grounds for their belief, with a distinction that the liberals looked to instinct mainly, but the conservatives rather to revelation. Rev. Wayland Hoyt, Baptist, wisely presented these —

"Proofs of immortality:

"1. The persistent and universal belief in a hereafter.

"2. The consciousness that we are something somehow different and other than the body which we inhabit and which must die.

"3. The continuity of our personality. The body continually changes. We remain — the argument is strong that we shall still remain when, at last, the body altogether ceases.

"4. The fact that man does not here reach manifestly the full development of his powers.

"5. The ethical reason. The balances do not swing evenly here. They must somewhere, or all our sense of right and wrong is a deception.

"6. The great reason is the resurrection of the Lord Jesus. That is the impregnable reason."

CHRISTIANIZING HEBREWS.

THE *Hebrew Journal* shows a marked change of opinion when it commends the observance of Christmas and says,—

"Finding then corruption and decay spreading in the whole Gentile world like a canker, not a sound moral sense left except in little Judea, and that smothered

under a fearful egotism, the Master preached to Jew and heathen, to rich and poor, to the learned and the ignorant, doctrines of self-denial and the glories of the heavenly Jerusalem, where contrition and repentance with love for neighbors, were to be the means of securing everlasting life, not birth, not wealth, nor worldly wisdom; promulgating among all men — the poor slave or the proud philosopher — lofty moral aims, attacking vice and superstition, offering universal salvation to all, bond or free, so that the miserable slave with this hope became possessed at once with a treasure compared with which gold was dross.

"The Jews of that time, full of the conceit of their own goodness, and contempt for the Gentile's wickedness, expecting, too, a warrior Saviour, rejected him; but what if he came now? when we can appreciate, understand, and rightly value all the sweetness, usefulness, nobility, and elevation of his teachings."

NARROW CHURCHMANSHIP.

At the Church Congress held at Louisville and reported in the *Church Review*, one of the speakers, Rev. Phillips Brooks, had said: —

"To declare that we are alone the American Church is an untruth. I do not believe that Episcopacy is a Divine institution, nor in Apostolical succession as an essential element of the ministry of this Church. The claim that the episcopally ordained clergy alone have the right to the ministry is preposterous. This Church is simply a Church in the land."

To him Rev. B. W. Maturin, of Philadelphia, replied: —

"The rector of Trinity in Boston, though he refuse to acknowledge this Church as *the* Church of Christ, yet is forbidden, like myself, to admit anybody to the Holy Communion who is not confirmed by a bishop of the Holy Catholic Church; and, like myself, he is constrained to refuse entrance into his chancel to all who have not been episcopally ordained."

GLADSTONE ON CHURCH UNITY.

The eminent Englishman, once an extremely high churchman, has lately said, —

"I am one of those who think that none of us ought to be ashamed of what we call our denominational connections, because they belong to those conscientious convictions which we regard as the proper foundation of religions belief and action; but at the same time there is a saying with respect to the expediency of looking to the matters in which we agree as well as to those in which we do not agree. And there never has, I think, been a time in which that particular saying acquired all the force which it has at the present day, because in the present day one great controversy, greater than all others, has been developed in unusual and menacing dimensions; the controversy between belief on the one side and no belief on the other."

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